

4th International Hindukush Cultural Conference

**Exploring the Hindukush for Cultural Diversity,
Revitalization and Development**

14 - 16

September, 2022

**Chitral Public Library,
Chitral Town, Pakistan**



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Background and Objectives

Background

The 4th International Hindukush Cultural Conference is an academic and scholarly activity in continuation of the first conference held in Moesgaard, Denmark in 1970. The 2022 conference will commemorate the golden jubilee of that first conference.

The 2nd International Hindukush Cultural Conference was hosted by the Anjuman e Taraqqi Khowar in Chitral, in August 1990 with Prof. Israr-ud-Din (Chairman, Department of Geography, University of Peshawar) as convener and Dr Karl Jettmar (South Asian Institute, University of Heidelberg, Germany) as general president. The 3rd conference was hosted by the same organization in Chitral in October 1995, with the same convener and Professor Schuyler Jones (Pitt Rivers Museum, England) as General President.

The 4th International Conference will be convened by Prof. Israr-ud-Din on behalf of the Anjuman to give an opportunity for high profile scholars in the field of Hindukush studies to meet and exchange ideas about their recent works. The conference will bring together national and international scholars.

Objectives

To provide a platform to researchers, students and professionals from the development sector for discussing the social and economic issues and finding solutions through interaction, knowledge sharing and networking.

Organizing and Paper Review Committees

Organizing Committee

Professor Israr-ud-Din (Convener)	Fakhruddin Akhunzada
Dr. Inayat Ullah Faizi (TI) (Co-Convener)	Muhammad Zaman Sagar
Shahzada Tanvir ul Mulk	Shahzada Faham Aziz
Professor Rahmat Karim Baig	Ali Akber Qazi
Professor Mumtaz Hussain	Muhammad Afzal
Muhammad Yousuf Shahzad	Atta Hussain Athar
Dr Tajuddin Sharar	Farid Ahmad Raza
Muhammad Irfan Irfan	Zahoor ul Haq Danish (Secretary)
Ejaz Ahmad	Mueez Uddin Bahram
Fazal Hadi	Shams Wali Khan

Abstract Review committee

Dr. Abdul Hamid	Prof. Mumtaz Hussain
Dr. Fazlul Haq	MR. Pushker Kadel
Dr. Fazlur Rahman	Dr. Qandeel Hussain
Dr. Iffat Tabassum	Dr. Saeed Aas Meo Khan
Dr. Khawaja A. Rehman	Mr. Saeed Zubair
Dr. Mia Bacha	Dr. Tajjuddin Sharar
Dr. Mir Baiz Khan	Dr. Uniansasmita Samoh
Dr. Muhammad Kamal Khan	Dr. Yousaf Jazab
Dr. Muhammad Kashif Ali	Dr. Zafeer Kiani

Conference Themes

Theme 1. History

- Pre-colonial history of Chitral, Mastuj and Yasin
- Pre-colonial history of Gilgit, Hunza and Nager
- Colonial history of Northern Pakistan
- Historiography of the Chitral and Gilgit areas
- Northern Pakistan in the days of independence and the accession of the northern polities (principalities and stateless communities)
- History and distribution of Muslim confessions in the Hindu Kush/Karakorum
- History of population movements and migrations in the Hindu Kush/Karakorum
- Ancient trade routes
- Historical buildings, forts, palaces, mosques, remarkable residences, tower-houses, notable burials, historical sites
- Findings and prospects in the archaeology of the Hindu Kush/Karakorum a
- Post-state History of Chitral

Theme 2. Geography

- Impact of CPEC on Hindukush-Karakoram area
- Adaptation to climate change in Pakistan's mountain regions
- Challenges for sustainable development
- Reducing the knowledge gap: recent studies in mountain research
- Regional development of Chitral
- Water towers of humankind: Hindukush and Karakoram revisited
- Pastoralism in the Hindukush
- Exchange relations between Chitral and Afghanistan
- Cultural geography of the Hindukush

Theme 3. Culture

- Poetry in the local languages of the Hindukush/Karakorum: past and present
- Oral traditions and genealogical knowledge about the past in local communities
- Ethnic and linguistic minorities and their quest for identity
- Music and dance in local traditions
- Polo and other traditional sports
- Tradition and innovation in self-organization of local communities
- Rites of birth, marriage and burial: tradition versus innovation
- The cultural impact of development interventions and new technologies
- Traditional artisans and their crafts

Theme 4. Kalasha Heritage

- Permanence and change in traditional behaviours, practices and conceptions of Kalasha traditional ritual
- Development interventions by government and NGOs in Kalasha valleys and their impact on the culture
- Cultural impact of tourism in Kalasha: women between tradition and innovation

- The process of conversion among the Kalasha in the past and in the present
- The present practice the Kalasha valleys
- The new Kalasha: the younger generations between tradition and modernity
- Challenges and threats for Kalasha culture and identity

Theme 5. Languages

- Language documentation, description and promotion
- Challenges in implementing of language in education policy.
- Causes of language endangerment in the Hindukush region
- Language maintenance
- Indigenous voices in popular culture (e.g. social media, fiction, poetry, film, hip hop)
- Multilingualism in the Hindukush Region

Theme 6. Mother Tongue Based Multilingual Education (MTB-MLE)

- MTB-MLE theory and practices
- Curriculum development
- Mother tongue education
- Teaching kits
- Practice from Field
- Reading material
- Challenges in Mother Tongue Education

Theme 7. Tourism

- Ecotourism in the Hindukush and Karakorum region
- Cultural festivals in the Hindukush and Karakorum region
- Recreational and environmental tourism
- Historical and religious tourism
- Culture and ethnic tourism
- Adventure and wildlife tourism
- Any other topic in line with tourism in the Hindukush and Karakorum region

Abstract Call

Anjuman-e Taraqqi Khawar (ATK) and the Forum for Language Initiatives (FLI) are pleased to announce a re-call for Abstracts for the 4th International Hindukush Cultural Conference to be held on 14-16 September 2022.

Abstract/ Proposals and Deadlines

Scholars are invited to submit an abstract of 500 words by **May 31, 2022**.

Notification of acceptance of abstracts

Paper submissions will be reviewed by experts selected by the conference committee for their demonstrated knowledge of topics. The progress and results of the review process will be notified to the authors by **June 15, 2022**.

Registration Fee:

International Scholars: US\$ 100, National Scholars: PKR 3000, Independent researchers from indigenous communities: PKR 1500 and students PKR 1000

Guidelines for Authors:

Submissions should be in English; however, presentations can be in any language. In the event the presentation is given in languages other than English, we would request the presenters to provide translations so as to make it comprehensible for the audience. The organizers may not be able to provide translators in such cases.

Submissions must be original and should not have been published previously. Papers will be short – 20 minutes will be given for the presentation followed by a 10-minute questions-answers session. Please note that you will not be asked to submit full papers in advance of the conference.

To help blind peer review, please do not mention your name or affiliation in your proposal or file name. The abstract should only include your presentation title, proposal content, and list of references (if applicable).

Hard copy submissions will be accepted from those who do not have Internet access. Please send one hard copy of your abstract, along with the following information: (1) your name, (2) affiliation, (3) mailing address, (4) phone number, (5) email address, and (6) title of your paper. Hard copies must be post-marked on or before May 15, 2022 and may be sent to:

4th Hindukush Cultural Conference/Fakhruddin Akhunzada

Forum for Language Initiatives

#2, Block 19, Allahdad Plaza, G-8 Markaz, Islamabad Pakistan

Conference President

Dr. Elena Bashir

Dr. Elena Bashir has lived much of her adult life since 1961 in Pakistan. Since 1973 she has been visiting Chitral regularly, first bringing students on field trips, then working on her doctoral dissertation on the Kalasha language, completed in 1988. During her work on Kalasha she became aware of the many similarities, and also the interesting differences between these two languages, which she has continued to study.

She has also done field work on other indigenous languages of Pakistan, including Wakhi, Burushaski, Shina, Balti, and Balochi, about which she has published several articles. She has two books on languages of Pakistan: *The Languages and Linguistics of South Asia*, edited by Hans Henrich Hock and Elena Bashir, and *A Descriptive Grammar of Hindko, Panjabi, and Saraiki*, by Elena Bashir and Thomas J. Connors.

Keynote Speakers

Three Khowar Dictionaries and Some Spelling Issues

Dr. Elena Bashir
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The purpose of this talk is to introduce the three Khowar dictionaries that I have been involved with for the past more than twenty years and to discuss some of the spelling questions that have been addressed, and problems that remain. These dictionaries are: 1. A Digital Khowar-English Dictionary with audio, 1st edition, 2005 by Elena Bashir, Maula Nigah Nigah, and Rahmat Karim Baig. A digital Khowar-English dictionary with audio, 2. A Digital Khowar-English Dictionary with audio, 2nd edition, 2022 by Elena Bashir, Maula Nigah Nigah, and Rahmat Karim Baig. A digital Khowar-English dictionary with audio, 3. Khowar-English glossary, to appear 2022. This work collects the words, with their meanings and cultural notes that I have been collecting since 1986.

Hindukush Matters – Chitral between Karakoram, Pamirs, and Wakhan

Prof. Emeritus Hermann Kreutzmann
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Exchange relations across mountains have been seeking new outlets and following challenging routes. Several transformations from early bridle tracks for camel and horse caravans to modern means of communication have modified exchange relations across more or less permeable boundaries and passes. Colonial and post-colonial interventions have put a significant emphasis on 'opening-up' areas through the means of infrastructure improvements and road building followed by infrastructure development and resource utilisation. Inclusion and exclusion of communities and territories contributed to conflict and confrontation, isolation and protection along with administrative and imperial appropriation. Mountain communities have experienced the implementation of blueprints for infrastructure development; external actors and stakeholders conceived and designed them in faraway ministries and down-country planning departments. Nevertheless, strategic considerations mainly governed decision-making and financing of roadbuilding, but the infrastructure assets have significantly served mountain communities as a fringe benefit. The Pamir Highway, the Lowari Tunnel, the Indus Valley Road that transformed into the Pak-China Friendship Highway and uncountable link roads have become visible signs of integration policies, enabling supply structures, easier market access and enhanced mobility. They preceded the latest infrastructure projects in the framework of the New Silk Roads that have attracted investors and visitors from urban centres in down country. Aspirations connected with the China-Pakistan Economic Corridor envisage the latest 'long-term plan' to become the most important boost for the next step of infrastructure building and economic development. The network of infrastructure assets might bring the mountain communities in the Hindukush, Pamirs, Karakoram and Himalayas much closer to each other and connect them with distant markets in Afghanistan, Central Asia, China and Pakistan.

Hermann Kreutzmann

held the Chair of Human Geography at Freie Universitaet Berlin. He studied physics, geography and anthropology at the universities of Hannover and Freiburg. The Ph.D. degree was awarded by Freie Universitaet Berlin and his postdoctoral degree by Bonn University. In 1996 he joined Erlangen-Nuernberg University as Chair for Cultural Geography, from 2005 until his retirement in 2020 he was the Director of the Centre for Development Studies at Freie Universitaet Berlin. His main research interest is regionally located in Central and South Asia with Pakistan as the prime focus; the topics range from development studies, high mountain research, mobility and migration to political geography and minority issues. Fieldwork and empirical research have been implemented since more than 40 years resulting in more than 20 books and 200 plus published research papers. He attended two previous Hindukush Cultural Conferences in 1990 and 1995.



Chitral's position has changed over time. The Chitral Triangle performed as a strategic hub and exchange centre for trans-mountain communication, commerce and trade, exchange of people and goods prior to 1935. The following periods are characterised by border closure and control measures, political confrontation and interventions leading to the end of colonialism and the beginning of the Cold War. Various governments of independent Pakistan integrated Chitral and neighbouring principalities into the mainstream, thus making it part of a new administrative setup and political relationship. Infrastructural assets amplified and augmented governmental and non-governmental efforts for rural uplift in mountain communities beyond security considerations and strategic planning. Recent efforts of international cooperation and the streamlining of cross-border trade will affect all kinds of exchange relations with hitherto unknown consequences.

The transformation of communication, travel and transport will be discussed and highlighted along the path from the times of load-carrying to the advent of container trucks on the Karakoram Highway. Besides visible administrative and infrastructure transformations the role of knowledge-gathering and reporting about the mountain communities from the Pamirian Knot is traced from the pre-colonial to the post-colonial period. Migration and mobility have affected livelihoods within mountain communities that are embedded in multi-local income-generation strategies and a network of far-reaching connections. The presentation will address the changing position of mountain regions and households between Karakoram, Pamirs, and Wakhan over time and in its spatial relationships.

The Story of History the Enigmatic Vicissitudes of Chitral Historiography

Prof. Alberto Cacopardo
alberto.cacopardo@unifi.it

Why were the British so confused about the history of Chitral that, when it came to compiling the 1928 Gazetteer, they gave up altogether the task of dealing with precolonial times and started its historical narrative only from Lockhart's visit in 1885? And why is it that, up to this day, there is no reliable narrative available of the history of Chitral before British times?

This paper discusses the sources of the various published narratives of Chitral's precolonial history, reconstructing their mutual dependencies and their interactive relation with the oral traditions of the various parts of the district. Such oral traditions, recorded in writing at different times during the last hundred-and-fifty years, are in fact a most relevant element in the formation of these historical reconstructions. Based on field-work from various decades, the paper therefore discusses the mechanisms of transmission and the sociological significance of oral traditions in Chitral, highlighting the deep differences between the forms and functions observable in the multilingual southern valleys and those of the prevailingly Khowar-speaking areas of Upper Chitral.

Alberto Cacopardo is adjunct professor of anthropology at the University of Florence, Italy. He has carried out ethnographic research on various populations of Chitral and neighbouring areas over a span of several decades, starting in 1973. He has published various books and articles on the subject.



However, British colonial officers were not quite right when they became convinced that no local written record of precolonial events had ever existed in Chitral. The recent recovery of Muhammad Siar's Shah namah throws new light on the processes of formation of Chitral historiography. Written in the early 1800's, the poem chronicles the events of the times of Mohtaram Shah Katur II and his conflict with the Khushwaqté prince Khairullah. The paper reconstructs the peculiar vicissitudes of this important work, which disappeared from the scene shortly after its birth and never came to the hands or the ears of the British. In his narrative of Chitral history, Biddulph ignores completely the cycle of events narrated in the poem, which were in fact a most crucial phase in that history, and certainly the one with the most enduring effects on the political and social configurations of the area, still lasting to the present days.

Nevertheless, the poem had a role in the subsequent developments of Chitral historiography, which took place under the combined impulse of the British officers and the ruling dynasty. The paper reconstructs such developments, starting from the original work of Mirza Mohammad Ghufuran in the late 1800's, to follow the surprising succession of investigations, mistakes, revisions, misunderstandings and manipulations in which the work of Western authors and local writers

combined to produce that most puzzling admixture of fact and phantasy that has long been widely accepted as history of Chitral.

Nowadays, all this belongs to the past. The times are ripe for a new age of Chitral historiography, in which we might hope that the work of local scholars and foreign researchers will converge to shed better light on the fascinating past of this intriguing corner of the world.

A Mythological Text from the Kalasha of Birir

Prof. Augusto Cacopardo
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Though the Kalasha of today are monotheists, and have been so for generations, their traditional system includes, in addition to a Supreme God now identified with the God of Islam, a number of local divinities frequently addressed for good health and abundant crops. In contrast to the rich rituality of Kalasha religion, the mythology concerning these figures is rather poor. The text presented here – the recording of a spontaneous narration – is therefore a welcome addition to the thin mythological corpus recorded so far. The transcription of the text in the Kalasha language will be offered for publication with interlineal parsing and a literal English translation, together with a discursive one.

The myth concerns Warin, whose sanctuary is located in the southern valley of Birir. It explains why he is seen as a wrathful figure and why his holy place is approached with fear. The narration also highlights an interesting connection between this divinity and wine, confirmed by a parallel connection observed in Nuristan, where wine was produced in a sacred 'garden' of grape vines dedicated to the god Indra. The paper shows that the etymology of the name Warin and some aspects of his cult, allow indeed identifying him with Indra. It presents also further data indicating that this ancient divine figure – the tutelary deity of the Indo-Aryans – is prominent in the two northern valleys of Rumbur and Bumburet as well.

The myth thus confirms that the roots of the Kalasha religious system hark back to pre-Vedic times, that is, to a past common – the paper recalls – to most of the peoples of the Hindu Kush/Karakorum and, in a broader sense, to a good part of the populations of the North and West of the Indian subcontinent.

Augusto S. Cacopardo is

Adjunct Professor of Cultural Anthropology at the University of Florence, Italy.

He has conducted anthropological field research in Chitral since the 1970ies under the aegis of ISMEO (Italian Institute for Middle and Far-Eastern Studies) and ISIAO (Italian Institute for Africa and the Orient). He worked at first in Bumburet and Rumbur; subsequently among the converted Kalasha communities of the Drosh area, and among the other linguistic minorities of Southern Chitral (Dameli, Gawar, Jashi, Palula). His last fieldwork in Pakistan was conducted in 2006-07 in the Birir valley to document the two-month long cycle of winter feasts. He participated in the 2nd and 3rd International Hindu Kush Cultural Conferences in 1990 and 1995. He has published widely in English and Italian.



Numerals in the Hindukush: An endangered domain within endangered languages

Prof. Henrik Liljegren

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A lexical domain deserving to be documented and analyzed in its own right is that of numerals or counting systems, not the least because the linguistic forms and manifestations within an individual language appear to be pushed aside by those of more dominant languages, in our region e.g. Urdu, Dari and English. Unusual numeral systems are actually even more vulnerable than the languages in which we observe them (Comrie 2013). In a recent areal-typological study covering 59 language varieties in the greater Hindukush region (Liljegren et al. 2021), we concluded that purely decimal systems (i.e. the world-wide dominant ones) are in minority. Instead, two thirds of the numeral systems include a vigesimal (i.e. twenty-based) multiplicative base, present in all but one of the region's six linguistic phyla (Liljegren 2020: 219), confirming earlier suggestions (Bashir 2003: 823; Èdel'man 1983: 50–51; Tikkanen 1988: 309). Furthermore, it was found that the sequential order of elements in complex numerals, i.e. how one or more multiplicative bases combine with lower numerals in those, displays a significant geographical distribution, and is thus a strong indicator of sub-areality in the region (Liljegren 2020: 208–209), often cooccurring with other linguistic properties, such as kinship terminology (Liljegren 2022: 234–235) or phoneme inventories, typical of certain geo-cultural zones in the Hindukush.

Henrik Liljegren is a researcher in linguistics at Stockholm University (Sweden), where he received his PhD in 2008. He is one of the co-founders of Forum for Language Initiatives (FLI), a resource centre for the many language communities in Pakistan's mountainous North, where he served for several years while also conducting fieldwork in the country, primarily in the Palula community of Chitral. His main research interests are areal-linguistic typology, language contact, Indo-Iranian languages, case alignment, phonology and lexicography. Apart from research per se, Henrik Liljegren has been engaged in language maintenance efforts and orthography development, mentoring language activists in local communities to collect and organize data, and in building networks between local communities and organizations. He is presently leading a Swedish Research Council project, documenting Gawarbat, a language of southernmost Chitral and Afghanistan's Kunar Province.



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Origin and Distribution of Central Asian Tribes and Clans in Chitral

Prof. Israr-ud-Din

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Chitral (Upper and Lower) Districts are inhabited by more than a dozen tribes and over two hundred clans and families. Most of these families and clans migrated to the area from the surrounding regions of Central Asia, Gilgit-Baltistan, Dir and Swat Districts of Pakistan and other places during the last more than a thousand years or so. The predominant tribe is called Khow which comprises both original and migrated people from the surrounding areas. The rest of the tribes including Kalash, Bashgali, Wakhi, Gawar Bati,

Dameli, Phalula, Gujar, Madaklashti, Pathan, Yadgha, Kirghizi etc. also migrated to the area in different periods of history. This paper attempts to trace out the origin of the tribes and clans who migrated from Central Asian countries and are now settled in various parts of Chitral. The information is based, besides on some written records, on interviews conducted in sixty to seventy villages from elders and knowledgeable people.

Table 1 Region-wise distribution of immigrants families/clans into Chitral

Regions	Total	%
1. Afghanistan	43	13.3
2. Badakhshan	73	22.6
3. Central Asia	17	5.3
4. Gilgit-Baltistan	20	6.2
5. KPK	5	1.5
6. Micll	8	2.5
7. Aboriginal	30	9.3
8. Unknow place	116	35.9
9. Old Kalasha	11	3.4
Total	323	100

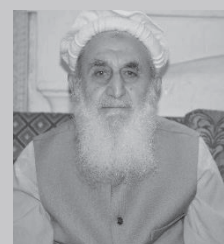
According to demographers, people migrate for a number of reasons. These reasons may fall under four areas: environmental, economic, cultural and socio-political. Within that, the reasons may also be 'push' or 'pull' factors. Push factors may include conflict, drought famine, or extreme religious activity. 'Pull' factors, on the other hand, are those factors in the destination country that attract the individual or group to leave their home. In this paper it is attempted to find out the reasons which forced the various clans and families to migrate to this near location.

In all, out of the more than two hundred clans/families, about seventy migrated from different areas in Central Asia, as shown in Table 1.

These clans/families comprise 41% of the total migrant clans into Chitral from Central Asian countries. A total list of such clans, with their itineraries will be given in the appendix. Some detail of certain selected clans will also be highlighted.

It is hoped that this study will help to appreciate the nature of movement of people from areas to areas in these regions in the course of history.

Israr-ud-Din is a former Professor and Chairman, Department of Geography, University of Peshawar. He remained head of this department for 14 years. He was president of the Pakistan Geographical



Association for 13 years. He was the convener of previous two editions of this conference organized in 1990 and 1995 in Chitral. He has done an extensive research work on tribes of the Hindukush, particularly those living in Chitral.

Panel Discussion

Topic: **Adaptation to climate change in Pakistan's mountain region**

Moderator: **Mr. Zaheer Uddin**

Dr. Fazlur Rahman

Professor of Geography
Department of Urban and Regional
Planning
University of Peshawar

Ajaz Ahmed

Ecosystem specialist
Provincial Co-ordinator
Chilghoza Forest ecosystem, KP

Hamid Ahmad Mir

Environmental Analyst,
UNDP, Peshawar

Muhammad Ismail

Country Director, ICIMOD
Pakistan

Topic: **Culture and Ethnic Tourism in the Hindukush region**

Moderator: **Zahoor-ul-Haq Danish**

Sh. Maqsood ul Mulk

President
Pakistan Tour Operators Organization (PATO)
Chairman
Kalash Valleys Development Project
CEO
Oyun Fort Resort

Cheng Linsheng

PhD Candidate
Punjab University, Lahore
Lecture
Northeastern University at Qinhuangdao
Hebei, P.R. China

Professor Jakelin Troy

Director, Indigenous Research
Office Of the Deputy Vice-Chancellor (Research)
The University of Sydney, Australia

Zehra Shallwani

CEO
Dastan Tours Private (LTD)

Abstracts

Acoustic Analysis of Plosives in Domaaki: A severely endangered language of Northern Pakistan

Dr. Zafeer Hussain Kiani

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This study is an analysis of the phonemes of Domaaki, a severely endangered language of Northern Pakistan. There are hardly 18 to 20 persons who can fluently speak Domaaki. These speakers are residing in two villages of Hunza namely Mominabad and Nagar. For the present analysis, the Indo-Iranian Swadesh wordlist was recorded from six (3 male and 3 female) speakers. The recorded wordlists were transcribed in IPA with the assistance of a native language consultant. There were certain consonants which were apparently found contradictory to the existing literature on Domaaki. The data showed the presence of dental stops along with their alveolar counterparts which were not reported in the previous literature. The target words containing dental and alveolar stops were analyzed in Praat software to verify their existence by examining the acoustic features. The acoustic analysis also confirmed the presence of both types of plosives in Domaaki. However, the alveolar plosives were found only in word initial position and were found to be replaced with retroflex plosives at word medial and final position. This was further analyzed through palatography of the target sounds by two native speakers. The results of palatography also confirmed the existence of dental and alveolar plosives where alveolar plosives were found only at word initial position.

A Comparative of Study Phonetic and Phonological Differences Of Khowar And English Languages: A Potential Problematic Area For Bs Students At University Level

Mr. Javedul Islam, Dr. Mahmood Ahmad Azhar and Miss Tabassum Saba

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Khowar and English, being languages of different families, vary from each other with regard to their segmental and suprasegmental features. These differences create an enormous amount of difficulty for those Chitrali students who learn English as a second language. The primary focus of this research was to investigate the phonetic and phonological differences of Khowar and English along with the difficulties generated by these differences. The population for the research was taken from the University of Chitral and only BS level students were included. The study followed quantitative research paradigm and the data were collected in the form of recordings from the participants which were analyzed with the help of Praat software. The study, by using Corder's Error Analysis as a theoretical framework, has investigated that Khowar and English have numerous phonetic and phonological differences which create different phonetic and phonological problems along with pronunciation problems. The research is beneficial not only to understand the nature of these differences, but it has also provided strategies to minimize the problems faced by Chitrali students. Reconsidering the syllabus, practicing the problematic sounds and encouraging the students to watch English movies can minimize the problem to a great extent.

Manuscript Studies and Urban Fieldwork - Progress in the Documentation and Description of Kati (Nuristani)

Mr. Jakob Halfmann

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This talk is a report on the progress of documentary and descriptive work on the Kati language of Nuristan, which is taking place at the University of Cologne, Germany, in collaboration with native speaker consultants in various European cities. The term "Kati" has been used in the linguistic literature since the works of Georg Morgenstierne (Morgenstierne 1926 onwards) to refer to a continuum of mutually intelligible Nuristani varieties which are known to their native speakers under various ethnically-based designations (Katá-vəri, Kam-víri, Mum-víri etc.).

In the area of language documentation, the presentation will focus on challenges and opportunities of linguistic research in diaspora communities, the methodology of the project and the planned steps on the way to creating a documentary corpus of Kati consisting of annotated audio and video recordings.

With regard to language description I will consider the contribution that an unpublished native grammar written within the framework of traditional Arabic grammar (Ġulāmullāh 1966) can make to descriptive linguistics. Ġulāmullāh (1966) is a description in hand-written Persian of the Kam dialect of Kati, which was produced by a native speaker with a religious educational background. It has not been extensively considered in previous research. The description makes use of the terminology of the Arabic tradition of grammar and thus provides an interesting perspective on various grammatical phenomena and raises methodological questions about the appropriateness of different frameworks and terminological lenses in linguistic description in general.

Preliminary results of fieldwork in the areas of dialectology, phonology and phonetics, and morphology will also be discussed. In this context, I will attempt to reconcile contradictory information from various descriptive sources (Grjunberg 1980, Ġulāmullāh 1966, Richard Strand's website) with the collected field data.

On the origins and varieties of 'pakol' hat

Mr. Sviatoslav Kaverin
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"The iconic accessory manufactured across the Afghanistan/Pakistan border (known as the "Indo-Iranian frontier") is a headgear called 'pakol' (also known by other local names in various languages). Numerous ethnic groups live in this mountainous area and some of them are claiming that the rolled-up woolen hat "belongs" to them almost exclusively, despite the fact that the hat's origin in Upper Chitral is well remembered. An object "belongs" to any community where it is commonly produced or used – it simply belongs to people's practice.

Chitral's most famous export is the pakol hat, which offers jobs to Kho artisans around the region of Khyber Pakhtunkhwa. Locals sew rolled woolen hats in Afghanistan, Gilgit-Baltistan, India, and occasionally elsewhere. Traditional woolen fabric (known as 'shu' or 'Chitrali patti') and long coats made of it (known as 'chugha', 'shoqa', and 'qarzae') are a prominent textile export of the former princely state. The adjacent Swat Valley is also a significant textile center: Dardic herders in Swat Kohistan supply sheep wool, Pakhtun weavers prepare it in the lowlands, and mostly Kho artisans stitch the fabric into hats. At the Chitrali/Islamabad bazaar in Peshawar city, they use both Chitrali and Swati fabric for pakol making, as well as cheap mixed fabric imported from Punjab.

The pakol hat's origin, like its name, is shrouded in mystery. The earliest known image from the 1830s, a watercolour by Imam Bakhsh depicts the man wearing a rolled hat, overcoat, saber, dagger, leather boots, socks, pants, and a long robe. The French caption says "inhabitant du Kachgar", but it's clear that Qashqar, another name for Chitral, is meant. During the British northward expansion, such a cap could be found all over the highlands, from Kamdesh to Ladakh, and even Himachal Pradesh and Nepal. Meanwhile, visual sources show that the rolled-up woolen cap was worn in the Western Pamirs at least from the 1890s through the 1920s, too.

The rollable peaked hats were previously known north of the Oxus River, among the Sogdians and Saka peoples, and later in the Pamirian domains, which had extensive trading, religious, and cultural links with Upper Chitral and beyond. Although the Khovar explanation relates it with the word 'kapala' = skull, the etymology of the word 'phako!' is still undefined. The other names are clear, primarily derived from the old Iranic word 'hauḍa' = hat, headgear, helmet.

Some papers, all published after 1980, dealt with a possible link between pakol and the Macedonian flat hat called 'kausia'. The authors omitted etymologies and the fact that, prior to the 1920s, the original pakol hat was brimless and had no resemblance to this ancient headgear. We propose that the introduction of the sewing machine and an inner layer of cotton fabric made the adjoining seam stiff and difficult to hide under the rolled part, resulting in the new "mushroom" shape of a hat. In the decades following, many features and designs have been evolved, including a few during the halted and revived manufacture in Afghanistan. The paper will include numerous slides and remarks on the various pakol designs and their transmission routes."

Transnational and Transformative Textiles: Cross cultural narrative art through hand embroidery in Chitral, Northern Pakistan

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This paper addresses the effectiveness of traditional hand embroidery as a 'documentary research tool' among Chitrali women needleworkers. It aims to explore how collaboration between the author and embroiderers developed into a unique ethnographic dialogue through an exchange of domestic imagery from Scotland and Pakistan. The author will be drawing on a cross-cultural project 'Twilling Tweeds and Hunarmand Hoost (Skilled hands)', which took place between the weavers from Scottish Hebrides and women embroiderers from Chitral (Northern Pakistan). The paper examines a series of hand embroidered textiles in relation to power, agency and representation. Taking a phenomenological approach the paper explores how social cooperation and interdisciplinary methods such as photo-elicitation, imagination and memory provided the artisans community with new and accessible media for expressing nuances of their domestic environment. It specifically investigates how phenomenological experiences of skilled and collaborative practice enables a unique and unexpected encounter between two isolated craft communities. How can cross cultural art making generate alternative forms of ethnographic knowledge and life histories? The author intends to highlight the importance of embroidered narratives and how this was a new and valuable way of getting people to reflect and give ethnographic information as the same way as it is to get them to tell their life histories. It a visual depiction of a person's life experience. The paper argues how the process of cross cultural art making through hand embroidery and Scottish tweed cloth can unpack multiple dimensions of identity and place through the production, circulation and transaction of embroidered textiles. The author uses his own positionality of being Scottish, Pakistani and Muslim as a means to communicate the ethnographic accounts discussed throughout the paper.

There has been very limited discussion and literature available on the role of crafts in Pakistan, from an anthropological perspective that discusses craft in relation to power, beauty, skill, and identity. Hence the paper aims to address and contribute to the discourse of craft anthropology of Pakistan. It aims to fill a gap in existing knowledge and highlight the importance of innovative methodology to unpack the entanglement between embroidered textiles and identity politics amongst the author and maker communities. This will provide a nuanced and alternative perspective on the subject and open a discussion with the members at the International Hindukush Cultural Conference.

Tracing the headgear (Khapol/Pakhol) indigenous to Chitral and its adjacent areas

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This paper traces the cultural transformation of the one aspect of the material culture between Chitral and the areas adjacent to it. The headgear—Khapol/Pakhol, made up of sheep wool, once it has been used to protect people from ecological stress in the area, over the course of time, turned into a costume of fashion, and mark of identity in Chitral today. The people of Chitral keep wearing Khapol (headgear) since time immemorial as a stuff in this mountainous area. Besides being a mark of identity, it is now also presented as a token of cultural gift to guests and dignitaries visiting Chitral from outside.

It can also be traced in Nuristan and other parts of Afghanistan, Khyber Pakhtunkhwa province (and erstwhile tribal areas of Pakistan), northern areas and Chitral. Interestingly, the Greek Kausia has a likeness of a Chitrali cap, in design and makeup inscribed in coins and sculptures, apparently tracing itself to what was once being worn in Greece. This paper, following historical method of research, argues that the headgear, locally known as Khapol/Pakhol, is an indigenously evolved headdress made of sheep wool. Among other animals, sheep was preferably being domesticated in the area. Woolen headgear was initially meant to protect from ecological stress during winters and heat pressure in uplands during summer. Its cultural symbolism is a modern phenomenon, and its design has apparently evolved and transformed as a result of trade and cultural exchange of people continued between Chitral and its adjacent areas, as it continues presently.

Bifurcated into two districts in 2018, Chitral is one of the most isolated regions on the southern fringe of Central Asia, is located on the extreme northwest of the Khyber Pakhtunkhwa Province. On its north-west the Afghan province of Badakhshan and district Wakhan separated by the Wakhan corridor at Broghil valley are situated. Gilgit Baltistan (Northern Areas) lies to the east and the district of Dir and Swat to the south and southeast. Historically, the inflow and outflow of people and goods continued to and from Chitral from north-west, until it was connected with Dir in the south.

Mountain nomadism was a mode of life of mobile communities in different valleys of Chitral until the area became hospitable for human settlement. As their economy and labour was primarily based on animal husbandry, it continues as a major source of people's living in some parts in upland areas in Chitral even today. Meat and milk would have been the staple food of the people, and hides, leather and wool were basic stuff obtained from animals to be used for making mats, shoes, clothing and headgear for wearing.

Khapol—a head dress made up of sheep's wool informs indigenous knowledge of the people, though its earliest design in Chitral is yet to be explored, its current design transformed from a necessity to a costume of fashion, and mark of identity in Chitral today. The seasonal change and artistic craft of the time interacted across through trade and exchange, and changes in nature and design of this indigenously evolving wearing garment or woolen headdress of the people of Chitral unfolds.

Reconstruction of the Early History of Chitral based on the Rock Art Sites Recently Discovered from Torkhow Valley

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The early history of Chitral is shrouded in mystery. The archaeological remains unfolded in the region are too scanty and incomplete to understand the early history of the region. The rock art sites recently discovered from the Torkhow Valley thus help to fill the missing gaps in the history of the area. The present paper focuses on the analysis of the rock art sites recently discovered in the Torkhow valley located between the Yarkhun and Torkhow Rivers. Recent archeological field investigations by the authors have brought to light a total of seven rock art sites in the study area. These sites comprise more than 50 rock carvings (representing scenes and individual figures) and a few inscriptions.

Based on comparative analysis, these rock carvings and inscriptions may be classified into seven major groups. Of these, the first group belongs to the Neolithic (hunters and gathers) and may be placed from the 5th to the 2nd millennium BCE. The last one, including stupa models and Brahmi Inscriptions, may be assigned to the 5th – 6th century CE.

Role of ancient trade routes through Hindukush Mountains in Development and Diffusion of Buddhist Sacred Text and Art narrative across Indian Subcontinent

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Central Asian and Asiatic cultures had met and melded at different crossroads through mountainous routes. Study of archaeological remains as well historical accounts related to ancient trade routes from Afghanistan to Gandhara and further to Indic region, has revealed that there have been innumerable routes of all sorts along the broad shouldered Hindukush Mountains and its connected ranges. These passes of various width, length and heights have provided in ancient times pathways, routes and roads for caravans, travelers and pilgrimages from the Indus to Oxus. In this scenario, Buddhist religion also left significant imprints during the early centuries of Common Era.

For more than one and a half centuries, a large quantity of sculptures and reliefs from Gandhara, and Kashmir, have been documented and studied by archaeologists, art historians and linguists such as Ingholt (1957), Marshall (1960), Faccenna (1962), (1964), Hallade (1968), Ackermann (1975), Zwalf 1996. Tanabe et al (2002), Kurita (2003), Pal (1989), (2007), Bhan (2010), and Siudmak (2013).

The Buddhist art of Gandhara and Kashmir is well known to the world. The present study intends to highlight the significance of highland routes through which Buddhist religious literature and narrative art travelled from the Pakistani part of Gandhara to present day Afghanistan and then its ultimate diffusion in Central and East Asian territories. According to the present investigation, Gandharan artists manufactured tiny objects along with general sculptures and reliefs. Such tiny objects were manufactured as private shrines and were probably either placed inside homes or carried along by

travelers, traders and missionaries. Many of such miniature objects was made in the form of diptychs. These are mostly unlisted in the major catalogues of the Buddhist and Hindu art of Kashmir.

These tiny objects are not only responsible for the diffusion of the Buddhist canons, iconography and mythology towards Central and Eastern Asia but also equally significant for introducing the concept of using portable shrines. The study also helps to understand the role of passes through the Hindukush Mountains as bridges for spreading the concept and use of portable shrines from the Mediterranean world to Central and East Asia.

Central Asian and Asiatic cultures had met and melded at different crossroads through mountainous routes. Study of archaeological remains as well historical accounts related to ancient trade routes from Afghanistan to Gandhara and further to Indic region has revealed that there have been innumerable routes of all sorts along the broad shouldered Hindukush Mountains and its connected ranges. These passes of various width, length and heights have provided in ancient times pathways, routes and roads for caravans, travelers and pilgrimages from the Indus to Oxus. In this scenarios, Buddhist religion also left significant imprints during the early centuries of the Common Era.

Rock Carving in Northern Area of Pakistan

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The two most important external characteristics of human behavior are expression and communication. The first affects what we may call personal behavior, the second social behavior. Man has many ways, natural and artificial, of expressing his thoughts and his feelings. He can give express in a natural way to his joy by laughing or humming and to his sorrow by weeping or moaning. He can express himself with the help of artificial means in a written poem, a painting or any other piece of art. Man can try to communicate his feelings, thoughts and ideas by means of conventional and generally understandable forms. What is the relation of expression to communication? Is there such a thing as pure expression or pure communication? Is it not rather that man, as a social being, the *zoon politikon* of Aristotle, finds himself or visualizes himself to be at all times in conditions in which he can express himself only by communicating? And, vice versa, are not all the great masterpieces of art or poetry forms of communication achieved through the personal expression of individuals? It seems to me that the aims of expression and communication are so closely intertwined with each other in all forms of human behavior that normally it is impossible to speak about one without being forced at the same time to consider the other.

In this article the writer will focus on the tock srt of Gilgit Baltistan. Rock carving of Gilgit Baltistan depicts various aspects of social, political and religious systems of ancient times which are the most important evidence that lead us to the prehistoric age. These ancient carvings are spread across the region comprising Gilgit Baltistan, Laddakh, and Xing-Jiang, and show interrelation among them. These rocking carvings are in a continued unbroken sequence from earliest times to the historic period in such a way that it gives us a reflection of cultural history from prehistoric to historic age. Dr. Ahmad Hassan Dani has categorized these rock carvings into four categories. The most ancient category includes rock carving of at least two millennia B.C and go back to even the fifth and sixth millennium B.C. The people were hunter-gatherers and they had the skill to make stone tools (arrowheads) and most probably they hunted in groups (rock engravings show bow and arrow and groups of hunters hunting). They were the most ancient people about which we know. The second group includes figures of demigods, stock raising, and herd rearing communities who were probably nomads belonging to the second or third millennium B.C. The third group includes the pre Kushan engravings mostly in Chilas area; it includes images of stupas and anthropomorphic figures. Finally, the fourth group includes stupas, temples, symbols of phallus, circles, squares, and mounted horsemen.

The influence of Baltistan on political relations between Tang, Tu-bo and Dashi

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The Baltistan region is located in the northeast of the Islamic Republic of Pakistan. The inhabitants are predominantly Muslim. They are closely related to the Tibet region of our country (China). Their culture is deeply influenced by Tibetan culture. It's called Little Tibet. Baltistan has long been an important channel for Tibet to communicate with central Asia and

other regions. Especially between the seventh and eighth centuries, Baltistan had become an important factor influencing the strategic balance of political power in Central Asia, among powers such as Tang, Tu-bo, Da-shi and Turgesh. In 751, Gao Xianzhi was defeated by Da-shi in Talas. In 753, Feng Changqing defeated Tu-bo in Baltistan. Link these two defeats to the battle of victory. We can find this pattern by associating these two results with different campaigns. We can conclude that this small country based in Baltistan has a profound impact on the structural understanding of multilateral political interaction in Central Asia. It was achieved by constantly adjusting the small strategic balance of Tang, Tu-bo, Baltistan and Gilgit.

The Shahnama-ye Siar of Mirza Mohammad Siar: A Study in Framing

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"This paper is an attempt to begin a new line of inquiry into the Shahnama-ye Siar of Mirza Muhammad Siar, a poet who flourished during the late eighteenth and early nineteenth centuries in the Hindukush Mountain "kingdom" of Chitral (Chetral in Khowar). This inquiry seeks to move away from the Shahnama-ye Siar as a repository of historical and genealogical information, a dominant approach within Chitral historiography, and focus instead on Siar's framing of this work, in order to develop some understanding of the role of the poetic self in the society of the time, and the hopes and anxieties that animated the inception of this work. A second related concern is to take the "Shahnama" in Shahnama-ye Siar seriously and develop some preliminary arguments regarding the reception of the Shahnama-ye Firdowsi at the "margins" of the "Persianate sphere."

The Shahnama-ye Siar is in the Persian *mathnavi* genre, a "historical" narrative in verse of the last ruling family of Chitral, the Katur. The work is divided into four quite distinct but related parts. The first part comprises praise poems: a .amd, a na.t, and a ta.rif addressing God, Prophet Muhammad, and the "King of Kings" Mohtaram Shah II, respectively. The second part is a *manajat*, addressed to the Necessary Being/Existence (wajib al-wujud). The part consists of a discourse (*bayan*) and an introduction (*muqaddimah*) that seeks to place the family of his patron, the Katur, into a larger "historical" narrative by detailing the names of the Rais rulers and by advancing a theory of power in which the passing of time and the revolution of the spheres play a crucial role. The fourth part, which takes up the rest and bulk of the work, is divided into 27 *dastan*, of which the first 24 are titled according to a particular event in the power struggle and the main protagonists involved.

The last three, nos. 25, 26, and 27 are titled simply according to their serial position. I argue that the poet in this work is an earthly pivot in a cosmic framework of creation and annihilation. He is not a mere impartial spectator, as a unilateral focus on reading the work as a repository of historical information would suggest. In fact, with his pen, he is able to write a "past" into "present," into existence as it were. There are winners and losers in the power struggles and conquests he narrates, but it is through his pen, his narration, that they come to have significance for posterity. The poet, therefore, is quite literally the god of this narrative universe, and his ability with words becomes the most conspicuous mark of his creative genius. In this reading, the sociopolitical role of the poet assumes greater significance, touching on both personal ambitions of "immortality" as well forms of participating in poetic (re)iterations of legitimate power and rule spawned by Shahnama-ye Firdowsi in the greater Persianate world. With its unique literary genealogy, implicit in the Shahnama bit of its title, this work deserves renewed attention as a product of a particular historical context and the literary and linguistic aspects of the work may provide valuable insights into the period, perhaps more valuable than the "historical" information it provides."

اباسین کوہستانی زبان تعارف، چلنجز اور ممکنہ حل

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تعارف اباسین کوہستان کے مغربی کنارے بشام سے شروع ہو کر گلگت بلتستان کے ضلع دیامر کے علاقہ تانگیر تک پھیلے اس وسیع خطہ میں بولی جانے والی زبان کو مختلف زمانوں میں مختلف ناموں سے یاد کیا گیا۔ تاریخ کے کتابوں میں شتھوں اور مایا جیسے نام ملتے ہیں

جو کہ مقامی لوگ ان ناموں سے ناواقف ہیں، مقامی طور وہ اپنی زبان کو کوہستانی، کوستھیں یا انڈس کوہستانی کہتے اور لکھتے ہیں۔ انڈس کوہستانی زبان معمولی لہجوں کے فرق کے ساتھ بنکڈ، دویر، جیجال، پٹن، کیال، سیوارو کنڈیا میں بولی جاتی ہے۔ پوری ضلع لوئر کوہستان اور اپر کوہستان کے تحصیل کنڈیا اور سیو کے علاوہ کراچی سے لیکر گلگت تک مختلف علاقوں میں انڈس کوہستانی بولنے والے موجود ہیں۔

آج کل سوشل میڈیا کا دور ہے اور اس پر انڈس کوہستانی زبان کے احیا کے لئے ہلکے پھلکے انداز میں کام بھی ہو رہا ہے۔ اس زبان کے احیاء کے لئے "زاں اسکول" کے نام سے ایف ایل آئی کے تعاون سے دویر کے مقام پر کوہستانی پراجیکٹ نے چند سال پہلے ایک سکول بھی کھول رکھا ہے۔ جو ابتدائی دو کلاسوں کو انڈس کوہستانی زبان میں تعلیم دے رہا ہے۔ لیکن مقامی آبادی کا اس میں کردار نہ ہونے کے برابر ہے۔ نوجوان نسل بھی اس طرف کم راغب ہیں۔

اس ضمن میں حکومت کی ذمہ داری سب سے زیادہ بنتی ہے، حکومت کو چاہئے کہ کم از کم ابتدائی تعلیم مقامی زبان میں دے۔ اس سے نہ صرف زبان محفوظ ہو جائے گا بلکہ طلباء کی فہم میں بھی اضافہ ہو گا۔ مقامی یا مادری زبان میں تعلیم بچوں کا بنیادی حق ہے اور اس حق کو دلانا حکومت وقت کی ذمہ داری ہے۔ اس طرح سول سوسائٹی بھی اپنا کردار ادا کرسکتی ہے۔ سول سوسائٹی کو چاہئے کہ وہ حکومت اور دوسرے شراکت داروں کو آمادہ کرے کہ وہ مادری زبان کی اہمیت و افادیت کو اجاگر کرے۔

Language and cultural Documentation in Palula

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Palula is a Dardic (a sub-group of the Indo-Aryan languages) spoken by approximately 18,000 people in the valleys of Ashret and Biori, as well as in the village of Puri (also Purigal) in the Shishi valley, and at least by a portion of the population in the village Kalkatak, in the Chitral District of Khyber Pakhtunkhwa province of Pakistan. Only a handful of local poets saw the need for writing Palula, basically making use of Urdu writing when composing poetry to be read aloud by themselves. Following some fine-tuning of the orthography, the two first-ever Palula booklets were printed in 2006, one of them an alphabet book (Haider 2006a) and the other a collection of short stories (Haider 2006b). In 2012, the Forum for Language Initiatives and the Anjuman-e-taraqqi-e-Palula published a collection of about 300 Palula proverbs and sayings, along with Urdu translations (Haider 2012b). The language society developed a two-year curriculum in their mother tongue and trained the MLE teacher from 2005 to 2008. This paper explores the language development work including literature, orthography development and multilingual education (MLE) curriculum development in the Palula community.

Marriage and Associated Customs in Indus Kohistani Culture

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Indus Kohistan is the last administrative unit (District) of Khyber Pakhtunkhwa (KPK) Province of Pakistan in the extreme North. People living in this mountainous region speak several Indo Aryan languages and therefore they have their own ways and modes to live. Marriage and associated customs in Indus Kohistani culture shall be the topic of this paper to present. It is part of my research work on Indus Kohistani culture which was initiated back in the year 2002 and it is in its final stage of editing and formatting for publishing. In order to produce authentic information, a well reputed questionnaire, "outline of cultural materials (Murdock, et.al. 1971)", was used in data collection for this research work. This questionnaire is widely used for anthropological studies in South Asia. In addition to this, several individuals having varied ages were interviewed to get the required information, mostly the cultural values and traditions buried to the past. In order to obtain the relevant information about different traditions and cultural aspects; women, youth, \aged oral historians, farmers and teachers were interviewed. Apart from using the famous anthropological questionnaire, the relationship of the researcher

himself to the area and culture is another aspect of authenticity of the work. There are least chances for misinterpretation of some cultural aspects, translating some words and phrases and bringing forth the true information. This research study will be the only detailed information on the subject in Indus Kohistan, after its publication. It is well believed that this study will be a great resource for the researchers intending to work in this area in various fields. It will also provide the gaps which the researchers can fill through their respective works in future. An attempt will therefore be made to introduce this culture to the outer world through this paper presentation. This paper will therefore be a source of attracting the researchers to this least known area, its people and culture.

Distorting and Shaping of cultural identities in the Hindu Kush

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Identity construction among the indigenous communities in the Hindu Kush is an interesting phenomenon. These identities mostly remained attributional—how outsiders defined these people—to the outsiders, while the interactional aspect of the identity did not attract much interest from the researchers and social anthropologists.

In many areas these attributional identities were adopted by people who came after the generation that has the interactional memories with them. With that older generation that historical memory vanished as there was no tradition of recording or documenting those memories. This was mainly because of the conquest of these people by invaders who brutalized them terribly after dislodging them from their lands and political centers.

Identity construction is key in reclaiming political power. In some areas of the Hindu Kush the attributional identities could not find place in the people's collective memory and traditions because these areas were somehow able to retain their political power in the form of smaller states while the areas which were mostly acephalous lost their identities and adopted what the invaders attributed to them.

This paper analyses the concepts of identity from ethnicity, nationality and nation; and in the light of this social anthropology and philosophy examines the colonial (from 10th century to date) discourse of identification and sees how that colonial framework was applied to describe the people of the Hindu Kush. In the end it presents the emerging urge of seeking identity among the people of this area; and the need to set a discourse around pluralism in the Hindu Kush having these diverse identities.

Dir Kohistani Culture at Stake

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Dir Kohistan consists of six villages, Patrak (Rajkot), Beyar (Jar), Barikot (Peyod), Kalkot, Thall (Thill) and Lamoti (Kenoor Lam). The ancient inhabitants of Dir Kohistan speaking Kohistani languages (Gawri and Kalkoti) are called Kohistani. The culture of Dir Kohistan is splendid but continuously changing with the passage of time. Culture is the inheritance of tangible and intangible attributes of a group or society that are transmitted from past generations to the present and will transform to its future generations. A culture has tangible and intangible parts; the tangible part consists of buildings, monuments, landscape, books and artifacts; while the intangible part consists of traditions, performing arts, social practices, rituals, festivals events, folklore and language.

The people of Dir Kohistan (Kohistani) consider themselves the descendants of non-Muslims having amorphous origin embedded in the theories of Hinduism, Buddhism, Greek and of Quraish origin. Language is an intrinsic component of culture. Kohistani people speak Gawri with little variation while Kalkoti language is varied but their cultures are identical. According to the survey conducted in collaboration with Nadim Ahmad in (2016) reveals the language shift in Rajkot 93%, Jar 13%, Peyod 64%, and Kalkot 1%.

Food in Kohistani culture consists of dairy and spice-less foods such as corn bread, mallow spinach, beans, cheese, butter, yogurt, buttermilk and other boiled foods. Music and dance occupy important places in the social structure of every culture. Dance is a way of human expression through movement. Kohistani traditional dance is *choos na`t*. Music and dance is a core feature of social celebration and social get-togethers such as weddings, engagements, and circumcision. Sitar, flute

and *pitcher* (drum) are important music instruments in Kohistani culture. Kohistani traditional dresses are distinguished both in terms of simplicity and fashion. Shalwar kameez is the traditional dress. Both men's and women's dresses are sewn in the same fashion and style but women's dress is often embroidered with colored thread and silver. Men also wear *pakol* and *sharai* especially in winter. The Thall mosque is the only remnant of Kohistani Gandharan architecture, while the old historical mosques of Barikot and Beyar have been replaced by the modern construction. Kohistani handicrafts include basketry, woodturning, metal working, carpentry, woolen rug making, bead weaving, tatting and knitting etc. Different factors are found having direct and indirect impacts on Kohistani culture. Dominance of Pashtun culture, indifference of the local people, lack of awareness among the local people about the preservation of culture, flow of other cultures in the region especially through tourism, modernization, globalization and technological development. In addition some local people also deem their culture backward and a barrier in the way of development. Culture is the identity of a social group; but the tangible and intangible parts of Kohistani culture are rapidly eroding. Hence its preservation is essential before it is extinct.

Cultural heritage for tourism development: a case study of Hindukush Libraries

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Cultural heritage is one of the most important and omnipresent tourism resources in this present world. No doubt cultural heritage can play a very vital role in tourism development. One of the pillars of the tourism industry has been mankind's inherent desire to see and learn about the cultural identity of different parts of the world. In international tourism, cultural heritage stimulates a respect and understanding of other cultures and, as a consequence, promotes peace and understanding. In domestic tourism, cultural heritage stimulates national pride in one's history. Pakistan is among the nations who are enhancing their tourism development during the past few years. Pakistan has a very rich and most diverse cultural heritage. The northern areas of Pakistan have special attractions for tourists. The aim of the present research study is to explore the cultural heritage of Hindukush libraries. The study also examines the role of these cultural heritages for tourism development with special reference to Hindukush. To achieve the desired objectives, mixed methods of the research will be adopted. The researcher herself explores the collections of the Hindukush libraries with the help of observation and expert opinion from the library staff as well as the Tourism Development Department of Pakistan. The study also explores the best practices used for cultural heritage for tourism development from all over the world. Results and recommendations on the basis of these findings will be shared. Being the first study of its kind it is anticipated that this study will help in further researches and improvement of tourism in Pakistan as well.

Northern Exposure: New ideas for sustainable, ethical 'language and cultural tourism' in Swat, north Pakistan

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Languages and tourism have always been closely linked, particularly tourism from abroad, for the obvious reason that visitors have to get around in environments that usually function in a language or languages different from their own. Indeed, from the point of view of the tourist who is seeking to discover other landscapes and cultures, the linguistic differences are almost a given of the travel experience. If we do not talk to the people, if we do not communicate with those around us, we might well wonder if we have discovered the country at all.

Tourism makes multilingualism compulsory from the point of view of destinations and the people who deal with visitors. Even those who are keen to come into contact with the country's people and culture expect to meet people who speak languages and can solve their most basic needs and urgent problems.

These two aspects of the language from the tourist's point of view, the need to know the country's language and the need to deal with visitors in the different languages of other countries, are among the concerns of the Dardic region.

The beautiful Swat Valley is in the lap of the Hindu Kush. As it is beautiful naturally so is it culturally and has a rich history of human which is always the focus of the tourists. It is one of the seats of the Gandhara civilization and is well known for it the world over. The Gandhara Grave Culture has elements of the Dardic traditions, which leads us to the exploration of religious tourism in this region.

The aim of this paper is to explore the linguistic and cultural tourism of this region and its implications for uplifting the socio-economic situation of the inhabitant of this area. During the study, we will investigate the links of the language and culture with tourism and will recommend the better way to get maximum benefits from this sector.

Study on the Development of Buddhist Cultural Tourism in the Hindukush - Karakoram Region

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The Hindukush-Karakoram region, where the Indus River flows, has a long history along which human civilization was born. Located in the Hindukush-Karakoram region of Northwestern Pakistan, the historically famous Gandhara region has left behind rich Buddhist cultural resources. Buddhist culture was introduced into Central Asia and East Asia, which became the “distributing center” of Buddhist culture. However, as Pakistan is an Islamic country, it forms a certain limit for the survival and development of other religious cultures. The protection, utilization and inheritance of the Buddhist cultural resources of Pakistan from previous archaeological excavations is a major task facing the Pakistani government and folk cultural workers. These Buddhist cultural resources are an important part of the national heritage, some of which have even been included in the World Heritage List. The development of Buddhist cultural tourism by utilizing these existing heritages can be a way for Pakistan to activate its cultural heritage, which is of positive significance to the inclusive economic and social development of Pakistan and the promotion of cultural and artistic exchanges between Pakistan and East & Southeast Asian countries.

Mother-tongue based Multilingual Education in Gawri

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Gawri is a Dardic language spoken in the upper areas of Swat Kohistan and Dir Kohistan. After completion of literacy material for mother tongue based multilingual education, the GCDP started two schools in Kalam Swat on pilot basis. Children were taught only two classes like pre-primary year 1 and year 2 because it was not possible to continue with limited resources. The GCDP started with two pilot schools and now has opened five schools due to strong demand by the community. This is because mother tongue based multilingual education works best.

The syllabus of MLE is designed in such a way that first children are taught only in MT and then gradually the proportion of MT is decreased and that of second language and third language is increased. This syllabus comprises 64 small stories and 64 listening stories for pre-primary year 1 and same for year 2. When children are introduced to Urdu text they learn at their ease because Gawri has adopted Perso-Arabic script. A few special sounds are found extra in Gawri language but the rest of the sounds and graphemes correspond with those of Urdu. So children learn the writing system of Urdu smoothly when they start second language. Few years back minority language communities have set this trend. Besides Gawri, other minority language communities in Pakistan like in Sindh and Khyber Pakhtunkhwa also have started MTB MLE in their languages, for example Torwali, Palula, Khovar, Indus Kohistani, Hindko, Kalasha, and Gojari in KPK.

MTB-MLE approach in education-issues, challenges & way forward

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In today's world, people talk about not merely education, rather, quality education. Quality education is the central stone in the architecture of our planet where it produces useful and quality stones for construction. But, at the same time, the global village is confronted with several issues in the education sector, ranging from dropouts to mother tongue based education, and on to the SDGs. Issues are many, but struggle has always been on the way to either alleviate them altogether or at least to minimize their number and impact on quality education and eventually the life on our planet. This paper will bring new experiences of private sector interventions in the education sector from an area where the sector is facing multiple issues. Highest dropout rate of students, least enrollment of school going children in schools, lack of attraction for the students in schools, absentees on part of the teachers, lack of interest on tripartite level; teachers, parents and the education department and least awareness about the importance of education among the public at large, are the few to

mention. Amidst of these issues and several obstacles, the Initiative for People in Need (IPN) in **collaboration** with SIL international and with technical support from the Forum for Language Initiatives (FLI) Islamabad had started a project in the area with the title, “Mother Tongue Based Multilingual Education (MTB-MLE)” as a pilot project with the objectives to promote and safeguard the mother tongue (Indus Kohistani) on one hand and to improve the overall quality of education in the area on the other hand. This is about a 10 year struggle for the Indus Kohistani language. This is a unique kind of intervention in the sector with fast giving results by any private sector organization after the birth of Pakistan in 1947. This paper will bring forth the methodologies used in the project, its main components, its perception among the public and above all its output and outcome. The paper will also highlight the struggle of the organization in this sector for Mother Tongue Based Multi-Lingual Education, and publications. The paper will also shed light on the challenges, issues and obstacles so far found on the way.

Loss of Vocabulary in the Indigenous Languages of Hindukush; A Case Study on Khowar

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In the present age of modernization, languages of indigenous communities in the Hindukush region are fast losing their vocabulary related to old arts, crafts, farming and herding practices. The paper outlines the impact of this trend by giving examples from Khowar, a Dardic language of the Indo-Aryan family. The paper is an attempt by a participant observer having firsthand knowledge of the traditional culture and local vocabulary related to certain tools, practices and norms of people before the introduction of new machinery in farming, herding, and local crafts. The paper points out that mechanized farming has replaced the yoke, plough and other tools of the old time. The names (nouns) and functions (verbs) attached to the old tools have become obsolete and have been forgotten by the new generation below the age of 25-30. The writer has listed 300 words which have been lost with the passage of time. The paper suggests ways and means to preserve the vocabulary of indigenous languages with particular reference to Khowar.

Role of Qur'an Translation in the survival and enrichment of the Khowar (Chitrali) language: A descriptive study of Buzarg Shah's Qur'an Translation.

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Translation is an important tool for the development and enrichment of a language and has played an important role in the development of languages. The history of translation in serving the languages is as old as the cross cultural interaction. The world's internationally reputed languages (such as Arabic, Spanish, and English) have taken help from other languages in achieving the current status which they are entertaining; this all becomes possible because of translation. One of the important and valuable translations which is accepted by people is the translation of texts belonging to their faith. Religious text translation contributes to the target language in a way in which no other text can serve the language. Qur'an translation has played and is continuously playing an important role in saving the languages of the world. Similarly, one of the great contributions in this context is the Qur'an translation into the Khowar language. Khowar, spoken by people of Chitral, Gilgit and Jammu & Kashmir, was without a Qur'an Translation till 1995, when a great personality was produced by this piece of land, who is serving Pakistan by his great contributions continuously, and has translated the Qur'an into his mother tongue, Khowar. This translation of the meaning of the Qur'an was started by Buzarg Shah Sahib in 1990. His Father Professor Abudur Rahim Shah was a school headmaster and well educated and a lover of Islamic education. The language of any region is safe when you have the contemporary literature in that language and when people find the important vocabulary which is of their day to day use in that language; otherwise no one can save the language from extinction. Buzarg Shah's contribution to this language is of utmost importance and no one has contributed in this way to this language. For the survival of this language this great and intelligent personality has served and saved a great vocabulary in this language; proverbs which are important for the maintenance of the language and culture have also been given a high status in his translation. His contribution to this language is not only in written form but in audio form as well available for the natives of this language. The aim of the researchers in this paper is to find out how translation can help in the survival and improvement of languages? How Qur'an translations can help in saving a language and in making it admirable to its native

speakers? What role has been played by Buzarg Shah for saving this language? What strategies were used by him in enriching the vocabulary of this language? How he was able to give place to those words in his translation which are rare in this language? The researchers will use the descriptive methodology in this study.

A language lost to modernism; How Communication Language changed in the Khowar Speaking Area of Chitral over the time

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Khowar language speakers, like every other community people in the contemporary world, use high technology for communication within and outside Chitral. The cellular revolution, the cable network driven television service, and on the top of all, the internet based social media, as the latest communication medium are in use by the majority members in this community. However, the community benefits from the new tools of communication as a whole. The communication system in this locality has indeed witnessed a revolution but it was not always like that. It has travelled from dust to the skies. This revolution has dawned, but the Khowar community has paid a heavy price for it. It has lost its language, a unique means of communication which was peculiar to the area. The Khowar language speakers in Chitral talked to each other through the tunes of their musical instruments, dispatched messages by lighting fires at night and creating smoke in daytime. But, now all these are gone. Was this a language shift? This paper will discuss how communication language used to be in the Khowar language community in Chitral in the past. The methodology of data collection is primary and secondary.

The migration and interaction among the mountain communities of Hindu Kush

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Human migration and mobility has always remained a significant feature of life on this planet. It is migration throughout history that has actually designed the current human settlements on earth. The pattern of migration first remained from north to south in the world but later on during the modern period; and with the emergence of new opportunities in the global north the pattern changed and we witnessed a greater influx of people from the global south to the global north. The culturally rich and historically relevant Hindu Kush has seen surges of invasion, forced and voluntary migration of people. A great number of people of the Hindu Kush have seen the invasions on these people by the empires around it. An interesting aspect of this migration happened when the communities migrated to areas where communities of their likes inhabited. This paper looks at this migration and examines how it is different from the common practice of migration. It asks whether these communities, dislodged from their indigenous lands, still have any memory of the original lands; and if not it tries to see whether the folk and oral history of these people provides any clues to the researchers which takes their imagination back to some recent or far past.

Hindu Kush the extension of Gandhara

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Evolution and history of human civilization is the story of the past. Mesopotamia, Egypt, Indus valley, Persia and Greek were great civilizations of ancient times. Gandhara civilization is one among those great civilizations which existed in the North West of the Indian subcontinent. Its traces date back to ancient times; however its recognized history originated by 600 BCE.

The history of the Gandhara civilization had a resonant foundation which is associated with the people, mountains, rivers and plains of the region. Gandhara was a distinguished identity of the region. It had a venerable history in culture, religion, art, architecture, archaeology, languages, literature, education and of political systems. It had an opulent past and political history which originated back in 600 BCE from the reign of Pakosati. Gandhara civilization peaked by 300 BCE to 400 CE for 700 years. Its decline started from 550 CE and it disappeared completely by 1100 CE during the advent of Islam in the region.

Persians, Greeks, Mauryans, Indo Greeks, Kushanas and Hapthalites are vividly embedded in its history. Buddhism and Gandhara including other religions flourished freely in the region. Politically, it featured as empire, kingdom, including city states, clan states, and a federation with federating entities. Its political systems included monarchy, republicanism, secularism and a religious role in politics. The political history of Gandhara is the pride of Gandhara, from 6th century BCE, its political history had been started from the realm of Pakosthi the first emperor of Gandhara. Persian commerce, Alexander's invasion, the Mauryan empire, Indo-Greek expansion, Ashoka's political system and vision, the Kushana kingdom, resurgence of the Huns, the decisive debacle of Hindu Shahi and the advent of Islam are subjects of the study of politics and history of the region.

The political and historical chronicle in relation to Gandhara is recorded after Pakosati, from, **Achaemenid** dynasty (600-200 BCE), Greeks (326-324 BCE), Mauryan dynasty (324-185 BCE). The Indo-Greeks ruled the region from (250 BCE to 185 CE), Scythians (2nd BCE to 1st CE), Parthians (1st Century BCE to 1st Century CE), Kushans, (1st CE to 5th CE), the White Huns (5th Century CE and onward), and Hindu Shahi (822 CE to 1030 CE). Gandhara civilization is best understood from the political points of view. It has a rich political history, contribution, administration, approaches, secular perspectives and strong international relations and role in the ancient world.

The rise and fall of Gandhara is subjected to the history of the region which is not confined to the past. Its long lasting implications and repercussions are of paramount importance for the region and its people and for the world.

Problems, Prospects and Consequences of Land Settlement in Chitral District: An Academic Overview

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The former state of Chitral along with other localities in northern Pakistan such as Gilgit and Hunza etc. were famous feudal states and known in the colonial literature as principalities. The hereditary rulers were the ultimate owners of the land within the territorial limits of the state. During that period land ownership was not only associated with the social status of a family but administrative responsibilities were also attached with cultivable land. The rulers had the power to allot and confiscate land from families and households at will. The common people were working on state land as tenants and on the land of the adamzada in different capacities, such as *dehqan*, *shirmuzh* or *khanazat* etc. This had created two different user groups at the village level, with different access and utilisation rights, i.e., real owners (*miras khour*) and users (*dasture khour*). However, irrespective of their owner status, the common people also had usufruct rights over the pastures for livestock grazing, fodder and firewood collection. The main watercourses and high pastures (locally known as *shotar*, *ghari/gol*) were reserved for the ruling family and local nobility as game areas for seasonal migrating fowl and local game. With the passage of time with political and administrative changes many things were transformed and this complex system of land ownership at various altitudinal belts along with varying usufructuary rights were developed in the whole district. For revenue and other officials, having experience of the plain areas of Pakistan, it is very difficult to comprehend such a very well organized and complicated system. Thus 97% of the land in Chitral district has been declared as state land, though a high percentage of that land is still used by the villagers as common property. To highlight the technical and procedural flaws in the settlement process, in this paper a few examples will be presented from empirical research conducted in the entire northern mountainous belt of Pakistan. This will provide basic guidelines for understanding the functioning of the local system and will pave the way for reconciliation and acceptance of the existing ownership and usufruct rights.

Collaborative Resource Management in Peripheral Mountain Regions. The Case of Small-Scale Irrigation Arrangements

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Against the background that high mountains provide important resources and ecosystem services to the economic and political centers and many mountain regions in both the Global South and low-income economies are only afforded subordinate attention within national development plans, mountain dwellers often face the challenge of being forced to organize their own survival without, or with only limited, external assistance. To handle this problem they often design collaborative management regimes for the natural resources at hand, such as water and land, which are adapted to the respective socio-ecological conditions. The goal of this contribution is to sensitize the scientific community dealing with common-pool resources to the potentials of relational thinking and to advertise inductive ethnographic approaches.

applying qualitative research methods for the study of both collaborative action and the commons. For this purpose, the inductive 'nexus medium' perspective will be introduced. Nexus media are seen as means through which communities and their respective natural environments interact and local-specific forms of self-organized resource management and social organization emerge. Taking irrigation water as the nexus medium of choice allows me to generate detailed insights about both socially and ecologically contextualized bottom-up solutions for irrigation water usage and management under arid conditions, as well as the social organization against the background of the limited engagement of the state in local-scale water affairs. The guiding question pursued in this paper is how such self-organized arrangements function on the ground, and which features appear to be vital. The study is based on primary research conducted during several field trips to the Western Pamirs in Tajikistan, archival research of historical sources, and a literature review. During the field research campaigns, a mix of qualitative methods including interviews, explorative walks, observations, and mapping was applied. The findings suggest that the particular strength of small-scale irrigation arrangements lies in both local-specific environmental knowledge and social assets shared by the community members; the acceptance of clearly defined management responsibilities within widely participatory decision-making; and the common sharing of benefits and burden. However, several structural problems exist that cannot be solved solely through local efforts. This is where external assistance remains necessary, if requested by the communities. The nexus medium perspective, thus, appears to be suitable for research that is interested in local understandings of, and bottom-up solutions to, socio-ecological challenges.

Water Crises in the Eastern Hindu-Kush: A Micro Study of Community-Based Mountain Irrigation Water Appropriation Strategies in Village Kushum, Chitral, Pakistan

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Irrigation water scarcity is a growing problem in the Hindu-Kush-Karakorum-Himalayan region. Due to lack of integrated water management, water is depleting and becoming scarce not only in the rain shadow region but also in the region where precipitation is abundant. Researchers have focused on sophisticated irrigation water management as an integral strategy to address water scarcity. Irrigation is one of the most important components of livelihood security. Rapid population growth, climate variability and change in mountain region are exerting increasing pressure on water resources. In order to cope with water scarcity situations, mountain communities have evolved sustainable management mechanisms throughout mountain regions of the world. These management mechanisms are considered the main adaptive strategies for addressing scarcity situations. This article aims to explore the indigenous appropriation mechanisms of mountain irrigation systems at the micro level and to analyse the seasonal variation and diversity of these principles and coping capacity of the hydraulic society for a semi-arid mountain milieu in village Kushum, Chitral. In order to achieve the objectives of the study, both primary and secondary sources were explored. Primary data were collected through participant observations, unstructured interviews and focused group discussion (FGD) during 2010 to 2018 during field work in village Kushum. Irrigation water management has a strong relationship with precipitation, temperature and population growth. Therefore, necessary secondary data for temperature, precipitation and population growth were collected from the meteorological station in Peshawar, Pakistan and census reports. The study also includes a case study on Dashmanad-dur to strengthen the findings and results. The results reveal that irrigation water of village Kushum is bifurcated both geographically and temporally. The spatial and temporal appropriation management of agricultural water are closely associated with agricultural activities and the cropping season. The case study Dashmanan-dur reveals that in contrast to other hydraulic societies, irrigation water of the study area is kept under different property regimes such as private, common and open access. The study also shows that climate change and demographic development have increased water stress in the study area but do not always lead to tragedy of the commons. The mountain farmers have capacity, knowledge and managerial potential to formulate sustainable management mechanisms of irrigation water.

Nasir Khusraw in Chitral

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It is obvious that the history of the mountainous regions including Chitral is shrouded in mystery due to a lack of relevant sources. When one focuses on some of the important events that happened in history, one may find a number of historical dilemmas and diverse opinions which compel a researcher to probe into those particular themes. The visit of Nasir Khusraw to Chitral is also a historical dilemma which needs proper and critical research. This paper aims at analyzing the available sources regarding Nasir Khusraw's visit to Chitral.

Nasir Khusraw was the famous Ismaili Da'i, of the Fatimid time who propagated the Ismaili version of Islam in Khurasan and its surrounding. It is a strong majority opinion in Chitral that Nasir Khusraw also visited Chitral during the eleventh century. Historically this has not been a theme of controversy and all the communities of Chitral including ancient writers accepted this as a fact. Later on, some writers shared their reservations about Nasir Khusraw's visit to Chitral by analyzing his writings, particularly his *Safarnama*. The majority are of the opinion that it is beyond doubt that Ismailism entered into Chitral through Injigan for the first time in the history during 11th century, by the disciples of Nasir Khusraw.

Keeping in view the intensity of the above theme, this research paper has been developed so that a common reader could make sense of and understand different perspectives available regarding Nasir Khusraw's visit to Chitral. Initially, this article focuses on the geography of the area since ancient times so that the historical communication of these connected regions could be traced. In later headings, it discusses Nasir Khusraw's life and activities through critical lenses in order to have a wider understanding of the question. It also discusses the historical, cultural, and religious connections between Chitral and Central Asia, and finally it critically analyzes the available sources which address the same question through various perspectives. It is important to note that the only purpose of this paper is to critically analyze the available sources and perspectives in order to provide an opportunity for a common reader to well understand the subject.

Rare correspondence between Khwaja Hassan Nizami and Mirza Muhammad Ghufraan (an analytical assessment of two opinions)

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In the late nineteenth century intellectuals from the erstwhile princely state of Chitral in northern India used to coordinate and interact with the scholars and writers of central India especially Delhi on different topics and contemporary issues. Mirza Muhammad Ghufraan, a scholar and writer in the court of Aman ul Mulk Mehtar Chitral was constantly in contact with Khwaja Hassan Nizami and other contemporary writers.

It was as a result of this interaction that Mirza Muhammad Ghufraan wrote two research papers on the topic of new interpretations in Islamic faith and jurisprudence with special reference to annotations like (*Taaweez*). The research papers were well received by Khwaja Hassan Nizami and critically reviewed. The letters exchanged between the two intellectuals reveal some of the bright and dark aspects of the research. This paper is an attempt to explain the level of interaction between the two sides on a religious and philosophical discourse almost a century ago when means of communication were hardly available.

An introduction to the language policies (LP) of Pakistan as a multilingual country: an analysis of the use of different ideologies in the LP since 1947- 2009

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Various authorities, academies and committees are constantly involved in the process of language planning. In addition, this process varies from one committee to other according to the goals of their language planning, so it is also cultivated and changed. Some processes of language planning remain similar in different cases e.g. the language of majority in the

society forced to be acquired by the speakers of other languages. Same cases are seen in the pluralism and multilingual recognition and to support multilingualism. Other aspects of the language planning process are language revitalization, reform of language, its maintenance, and standardization of language. According to Dr. Tariq Rahman (1977), there are 74 languages spoken in Pakistan while Dr. Atish Durrani claimed 76 languages. Among these, 65 are indigenous and 8 or more are non-indigenous. Moreover 7 are institutional while 17 are underdeveloped and 8 languages are in trouble of vanishing. The issue of linguistic diversity is very hard to solve not only at political, cultural and religious levels but also at the level of medium of instruction in the educational field. Haugen (1983) used the word 'Language Policy' for the first time in Norway. This study is descriptive and qualitative in nature. The sampling of the study was related points from the seven educational policies 1947 to 2009 and articles related to language planning from the three constitutions of Pakistan, in which secondary data was collected, analyzed and interpreted. This analysis and interpretation was qualitative in nature.

The tool that was used in this research was document analysis. The present study was carried out to analyze and check what kind of ideology was used in various language planning policies? Linguistic assimilation, linguistic vernacularization, Linguistics pluralism, and linguistic internationalism are the main kinds of ideology of language planning. The results of the present study were that in the first education conference 1947, first constitution of Pakistan 1965, 1959's Sharif commission, 1969's Nor Khan Commission, 1973's constitution and 1979's National Language Authority linguistic assimilation was used. In the 1956 and 1962 constitutions, two languages Urdu and Bengali were declared as national languages, an example of linguistic pluralism. In 1969, 1973 and 1979 nothing was done for language policy but after this gap, the educational policy of Pervaiz Mushraf (NEP, 2009) also declared that learning of two languages Urdu and English are mandatory for Pakistanis. This policy was also in favor of linguistic pluralism.

In the first constitution of Pakistan article no 251(1) Urdu was declared as national language and also given fifteen years to making it as official language. But this part is not implemented and English remains as official language. Linguistic vernacularism is a part of policy making but is never implemented in Pakistan. Nowadays it is going to be implemented by the Chief Justice of Pakistan. He has taken steps to the implementation of Urdu as official language. This means that Pakistan is an example of linguistic vernacularism in policies but actions are opposite of that. In the first constitution of Pakistan, Urdu was declared the national language as well as the official language. English was used as official language for fifteen years until Urdu became so rich, necessary and important that it ought to be considered the official language. According to the constitution of Pakistan, the policy of vernacularism is being followed and practiced. In conclusion the researcher suggests some recommendations for the use of these ideologies in language planning policies.

The Factor Causing Hurdles in Full Implementation of language in Education Policy in Khowar Community

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Khyber Pakhtunkhwa province in northern Pakistan is home to 29 languages and their related cultures. Until the recent past, except for Pashto, the dominant language of the province, none of these languages were part of children's schooling. In February 2012, the government of Khyber Pakhtunkhwa passed a bill in the Khyber Pakhtunkhwa assembly for including five languages: Pashto, Hindko, Khowar, Saraiki and Indus Kohistani in education. The goals are to include the language up to grade 12 as subjects. Until now books up to grade three have been developed by the relevant departments of government in the languages and supplied to schools. But there are some hurdles causing issues in fully implementation the policy in the Khowar community. This presentation will highlight the issues, like lack of a unified writing system, lack of trained teachers, rejection of private schools, responsible government officials lacking relevant skills etc. Data has been collected through interviews and personnel observation and experience. I will also recommend some solutions to address these hurdles.

Toward efficient implementation of Recurrent Neural Networks based indigenous languages translators

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When it comes to fundamental human rights, the promotion of languages plays a vital role for social equity. On the other hand, it is also true that indigenous languages are the prime source for the sustenance of cultural diversity and heritage.

Translations and interpretation of indigenous languages has been of major importance in underpinning the culture and heritage to the outside world.

Information communication and technological organizations have been instrumental in promoting the state of language technologies using machine learning, artificial intelligence and cloud based systems. Language translator and interpreting apps for indigenous languages is yet another unexplored area of research. There are various challenges to preserve and promote indigenous languages including access to lower segments of the tribal areas, weak infrastructure and facilities, illiteracy and people's inclination toward the mainstream languages. With the internet technology, the doors to indigenous nations have been open to the global communities. People now share their cultural and heritage information with the rest of the world.

This study is focusing on the implementation of Recurrent Neural Networks-based indigenous language translators. With particular emphasis on challenges toward implementing tools for Northern Pakistani languages. As with other indigenous languages, the challenges include accessibility, reliability, and usability of informational resources. The first and foremost challenge is to bring up a critical mass of the information base required to test and development the system. It is expected that, once these tools and systems develop, it will elevate the stature of indigenous languages through scientific means. Linguistic tools and applications could bring innovative solutions to promote and preserve the Northern Pakistani languages. With the global futuristic perspective, these tools and applications are valuable additions in promoting the Northern Pakistani culture. When it comes to adaptive techniques such as machine learning and artificial intelligence, the applications and technologies are based on android applications, thus easily available for mobile users. Recent research studies for linguistic tools and applications involves deep learning techniques including Recurrent Neural Networks for understanding, sequencing and implementing efficient translations. As a result, now it is possible to perform translation of language phrases into distributed vector representation. This is indeed a remarkable advancement, and if successfully applied it will enable computers to generate the semantics and meaning of indigenous languages. During the initial phase of language modeling, the indigenous language sequence of words passes through the cleaning, tokenization, padding process. The second phase involves building, training and testing of the translation model. The third phase involves synthesis of the translated language. The validation of the machine learning based output further is checked by human experts for any possible misalignment. Recurrent Neural Networks can be recursively optimized to avoid the possible loss of words and phrases. This study highlights the challenges of implementing tools for indigenous Northern Pakistani languages. This study further expounds "the futuristic linguistic" outlook of Northern Pakistani languages that influence the cultural awareness about the local communities.

Role of social media on the Vitality of Gawri Language

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Gawri is a language spoken in Kalam valley in Swat and Dir Kohistan in upper Dir. The total population of Gawri is approximately over 100,000. There are many language documentation efforts going on in Gawri but now we have taken advantage of social media to preserve and promote our language. This is the topic of my presentation.

After completion of some "Reading Campaign Projects" through Social Media, we got great output about the vitality of the mother tongue through digitalized internet platforms. Initially we converted some stories written by local writers to visuals, which were also available as printed publications. We put relevant "Motion Photos" on the stories and played with audio voice over and scrolling scripts. After uploading these videos to the Gawri official Facebook page and YouTube channel, we got great response from our audience and the videos went viral without boosting these posts.

Our Facebook page and YouTube channel's followers increasing rapidly and Audience not only demanding to upload the stories but also giving us suggestions about the stories. Lots of Volunteers contacted us to work with us as Social Media Stories, Comedy Acting and Poetry and they are now working with Gawri Social Media with great enthusiasm. Along with Social Media, We Launched Unicode Website and the locals are sending their stories, poetries and Articles to the Website.

Cultural Legacy of Northern Pakistan in Travelogues of Mustansar Hussain Tarar

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In Urdu literature, the collection of travel writing has produced a fairly vociferous debate that has not surrounded other genres. The imagined virtues of travel hinged on two emergent beliefs: that travel was a requisite for inner growth, and that travel experience was transferable. Consequently, Urdu travel writers endorsed travel not to reach a particular destination but to engender personal development, social advancement, and communal well-being. Travelogues in Urdu were written as early as in the 19th century. The travel account of Yousaf Khan Kambalposh, "Tareekh-e-Yousafi", is known as the first travelogue in Urdu. Ibn-e-Insha and Mustansar Hussain Tarar considered as legends in this field. Mustansar Hussain Tarar has written a large number of travelogues containing visits stories of Northern Pakistan like Hunza Dastan, Safar Shumaal Kay, Chitra Dastan, Deosai, Yak Sarai, Barfeeli Bulandiyani, Ratti Gali, Nanga Parbat, Kailash, Shimshal Baymishal and Snow Lake, K-2 Kahani. Northern Pakistan has its own rich cultural legacy that is as beautiful and vast as rocks and rivers of this area. Mustansar Hussain Tarar played a vital role to explore the culture of Northern areas and to introduce them to the World through travelogues. This study intended to map out the cultural legacy of Northern Pakistan in Tarar's travelogues.

Cultural Identities in The English Translation of Pata Khazana (the Hidden Treasure) of Pashto Literature (Examples from Pashto Poetry of Pata Khazana)

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Pashto, the language of a brave nation, dates back to antiquity as the First linguist of the world as born in Chota Lahore of Sawabi Area in the fifth century BC whether his Ashtadhyayi (Eight Chapters) was composed in Sanskrit to save the sounds and meanings of Vedas at the time. Pashto, due to its poetic nature, has a rich literary language. But it has no written history rather than having the relics of pre-Greek period. (Khan Abdul Ghani Khan, the Pathan. The earliest collection of poetic literature is "the Hidden Treasure" composed by Mohammad Hotak, son of Dawood, which was written in 1728-29, (The Hidden Treasure), and transcribed in 1886 and translated into Persian by Abdu Hay Habibi in 1944 and then translated into English by Khushal Habibi in 1997. The book is the first authentic collection of Pashto poets having their valuable poetry which is full of cultural identities. How to convert these cultural assets to the English-speaking communities is a challenge. As the sentence system of Pashto language is totally different from that of English, therefore, the translating process needs careful structural understanding of the source text, its figurative language, the metaphorical identities. During translating Pashto lyrical rhythmical construction to English is really a challenging task. A translation studies theorist Andrew Lefever introduced seven strategies for translating poetry and poetical construction. The book under analysis is the oldest attested document about Pashto poetic literature. The book is rich linguistically, rhetorically and culturally. The book contains Persian words, phrases and poetic verses that make it a complex linguistic composition. It needs critical analysis to find out the linguistic features of that time. Did the translations convey the same literary and poetic sense into English or not? The research is qualitative, descriptive and analytical. The study will thoroughly analyze the cultural identities in the poetry and their translation in the target language English.

An Analysis of References of Chitral and Kailash Culture in Pashto Travelogues

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Pashto language has a vast body of literary heritage, and has been developing in every genre of literature including creative genres, research and criticism. Among the genres of Pashto literature, travelogue is the genre that is termed as 'the mother of knowledge' due to its importance. The history of travelogues is as rich as the history of other literary genres in Pashto. According to known authentic references, Khushal Khan Khattak's *Swat Nama* – written in 1084 AD – is the first travelogue in the Pashto language. This travelogue is also important for being poetic. Since then, the journey of Pashto travelogues has been ongoing and travelogues of different regions and countries have been written. These travelogues include

travelogues written with reference to Northern Areas of Pakistan and Hindukush regions. In the Northern Areas, Chitral and especially Kalash areas are attractive areas for its natural beauty and unique linguistic and cultural societies. The people of Chitral live in close neighborhood to the Pashtun regions and therefore, there are mutual similarities between the two cultures. According to authentic sources, the interaction and communication between Pashtuns and the people of Chitral exists since the 17th century AD. Many Pashto writers who have been traveling to Chitral and Kalash areas have attempted to write travelogues of these areas. Another travelogue of Khushal Khan Khattak *Hindu Koh Nama*, Mir Hassan Khan Atal's ' and Aftab Rasheed Zrasawi's *Da Peryano Laaray* are a few of the travelogues written about Chitral and the Kalash in Pashto.

The focus of this study is analysis and deeper understanding of the travelogues written in Pashto about Chitral and the Kalash from cultural perspective.

Traditional Images of Ancestors Statuary

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The Lahore Museum is very famous for its majestic collection. When we enter in the main gate and walk through the main corridor, on the left side there is a general gallery in front of the Islamic gallery where there is a collection of images of ancestors acquired from Kafirstan. The Kalash are a tribe living high in the Hindukush Mountains of North West Pakistan. They have their own religion. It is widely believed that their religion comes from the soldiers of Alexander the Great, who passed near their area in 327B.C.

In the month of November the people of Kafirstan have to celebrate the whole month as the passage of the dead to the state of ancestry. If a son wishes to honour the memory of his father and social pressures see to it that he carries out his duties-he will choose the last days of this month to erect a wooden statue, an image of the ancestor, *gandao*.

A year at least must pass between the funeral and the erection of the statue. The family then waits until autumn, the season of abundance and therefore opportune for a second series of funeral ceremonies. The funeral traditions will be discussed in this article and the collection of the Lahore Museum also discussed at length in this article. In Kafirstan, among the Kam Kafirs, some men did not wait to die before celebrating their death. If they had succeeded in all the trials of honour, the only thing left to them was to accede to the rank of ancestor in their life time. A ceremony, *sanowkun* was instituted at which the candidate was dressed as an image of the ancestor in conformity with the wooden representations. This practice inspired the apotheosis of the *pimasa* among the Kalash, consisting of a simulation of death during a retreat in the forest, followed by a return to the village under the guise of an ancestor. This story shows the influence of kafir practices on burial customs. Given the interchanges between the three valleys, it may be assumed that the same evolution in the cult of ancestors took place at Rumbur and Bumburet not long afterwards. To borrow from a neighbouring tradition in order to nourish one's own implies the existence of a real need, of a sense of something lacking. The establishment of the Kalash in the narrow confines of their present territory coincided with the distressing period of their defeat in their struggles against the Chitrali converts.

History of the Kalash tribes of Chitral

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Chitral has been known for the Kalash minority that has a very strange culture and tourists from all over the world come here to see the culture. Much work has been done on the cultural aspects of these people. Many have also focused on the History and the native use of the word SIAM as the original place of this community.

After my research on history, a prolonged interview with the elders and octogenarians, it has been somewhat clearer that the present Kalash tribes belong to ELEVEN ethnic groups but profess the same faith and observe the same festivals.

They have not two kings in their history as usually given out but more than two dozen rulers. They were disclosed during the said interview sessions.

Their SIAM is not in the Far East but it lies at a distance of two months pedestrian journey from the Kalash valleys. The oldest ethnic group of this community belongs to Dravidian stock of the pre Aryan era of South Asia. There are many interesting aspects of their long history that goes back to one thousand years BC.

A Historical Survey of the Cultural Loss among the Kalasha Indigenous People of Chitral-Pakistan

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Kalasha is a vulnerable micro ethnic and religious community in Pakistan, with a population of little more than 4,100 people spread throughout three valleys: Birir, Bumburet, and Rumbur. They lived in natural isolation for centuries due to little interaction with the outside world until they were researched by anthropologists and ethnographers during the British Raj and after the partition of British India. Road connectivity, on the other hand, interfered with their centuries-old geographical isolation, bringing both benefits and drawbacks to the community. This study attempts to bring to light the fading Kalasha customs and institutions, as well as forgotten cultural practises. Some Kalasha traditions have been totally eradicated, such as *budalak*, while others, such as *dehar* or shaman, are on the verge of extinction. The Kalasha community is endangered and on the verge of extinction unless strong effort is made by civil society and policymakers to ensure their survival.

Ecological Practices and the Politics of Development in Chitral

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This research explores how people in Chitral envision and relate to their natural surroundings. It investigates the local notion of nature, the rituals performance, and oral narratives to demonstrate the cosmological worldview of indigenous Chitrali people. In recent years, the country's northern region, known for its natural beauty, has come under increased pressure by the developmental regimes. The rich natural reserves, like mountains, rivers, and land that hold cosmological significance for the locals are being exploited in the name of progress and development. Drawing on ethnographic research in Chitral, this research illuminates the ways in which modernity and state-led developmental projects such as China Pakistan Economic Corridor (CPEC) have come to exploit the indigenous ideas and practices of conservation of nature. The paper suggests that development can be made sustainable by prioritizing people's relation to ecology.

RSPs Role in Local Development through Social Capital Formation in Chitral Valley

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Over the past decades Community Driven Development (CDD) approach has been used by many national and international organizations and governments as a key operational strategy for sustainable rural development. (World Bank). The AKRSP is one of the pioneer leading INGOs, formed in 1982 with CDD approach followed by other RSPs in Pakistan. The AKRSP extended its services to Chitral in 1983 followed by SRSP in 2001. AKRSP has so far fostered 1057 Village organizations, 729 women's organizations and 20 Local Support Organizations. The AKRSP fostered V/WOs have completed different community initiated physical infrastructures benefiting 108,273 HHs with the total cost of 1673.8 Million. The V/WOs members have also generated PKR 166.6 savings for self-help. The LSOs as independent developmental organizations have also completed PKR 500 Million worth projects with support of different partner organizations and donors including CIADP, AKRSP, PPF, etc. (AKRSP data base 2019). While SRSP has formed 1515 Community Organizations (1098 Men's Organizations and 417 Women's Organizations) and six LSOs in Chitral valley. SRSP fostered community organizations have completed 668 community-initiated schemes benefiting 39,691 HHs with 1,650 Million PKR. SRSP fostered LSOs have also successfully completed 92 developmental schemes. (SRSP Database 2019).

The paper will evaluate the role and effectiveness and as well as the factors which adversely affect the effectiveness of RSPs development approach. The recommendations based on the research work will be helpful to boost RSPs movement for sustainable local development. RSPs have many programs, functions and roles which assist the community to become empowered and eventually attain sustainable development. However, the main focus of RSPs is social capital formation by organizing communities at hamlet/sub village, village and Union Council/Ward level as viable organizations to combat poverty and to ensure sustainable rural development by addressing the needs of the communities. The study reveals that a considerable number of RSP-fostered community organizations are technically, managerially and financially mature and undertaking their own development initiatives in a better way. The study reveals that the CDD approach of RSPs is an

efficient way of development and is effective. However, there are also factors which adversely affect the effectiveness of the community driven development approach. Project-oriented community organizations, poor mobilization, creating dependency among communities, imbalance development, and exclusion of the poorest segments from CBOs are some of the key factors which affect the effectiveness of the CDD approach. Continuous and actual mobilization, adaptation of CDD and ownership of CBOs by government and specially the local government tiers as key partners for local development, regular monitoring evaluation of community organizations, compensation and reward for high-fliers and as well as penalties for reprobates by government can strengthen the social mobilization movement towards sustainable local development.

Intra and Interfaith Harmony through Religious Tourism in Pakistan

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Promoting religious tourism can be helpful in many ways as an attempt to understand each other, to provide a platform for interfaith intersection, exchange of knowledge/culture, showcase better face of the host country, and increase business etc. Universal brotherhood, peaceful (co)existence, mutual respect, openness and welcoming attitude have always been a hallmark of Islamic civilization and has been firmly rooted in the policy of foreign relations. Sufi teachings focus on love and humanitarian services and their shrines reflect sectarian reconciliation. Some non-Muslim countries have attractions for Muslims as well as some Muslim countries have important and sacred places for non-Muslims, Pakistan is one of those countries. Pakistan has a rich history and heritage that attract not only local but international visitors too. At the same time, Pakistan has a significant number of monuments and sacred places for believers other than Islam. These places have religious significance for their believers as well as historical importance for everyone else. Traveling with purpose is an antidote for stereotypes, prejudice, bigotry, and narrow-mindedness, it expands mind and horizons. According to one of the Pakistani narratives Muslim and non-Muslims' inter-mingling is a threat to the Islamic culture. This paper also addresses the questions as do we really feel threatened by non-Muslim visitors to Pakistan? Today's global world demands all of us to expand our inner capacities for differences, so that we are not easily threatened by people who are not exactly like us. All of us must stretch our comfort zones beyond their current boundaries. Some people think tourism is an entertainment and amusement activity whereas religion is a serious matter, therefore religious tourism should not be encouraged in Pakistan. This paper will discuss the significance of touring sacred places in Pakistan and what Islam says about it. Why is that important and why is it important now locally to promote religious tourism? What was Prophet Muhammad's (P.B.U.H) attitude towards other communities/civilizations? Due to the magnitude and enormity of the topic, this paper also suggests more studies in this regard, and it provides some areas for researchers to look deeply into further aspects of this theme.

Ecotourism for Livelihoods in the HKPL: Theory & Practice

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Tourism was the mainstay of the HKPL's local economy from 1960s onward upto 2000. It provided livelihood opportunities to the diverse tribes living close to nature in the inaccessible mountains for centuries. This sector encouraged off-farm employment and markedly reduced pressure on land resources that the locals overexploited to sustain their livelihoods, say, by selling timber and collecting shrubs/ vegetative cover from pastures for firewood. This led to resource-depletion hugely destroying the fragile ecology/ biodiversity of the mountains. Ecotourism is the only viable strategy to restore the region's ecology/ biodiversity and overcome the challenges of poverty by creating income earning opportunities simultaneously.

At present, there is a huge gap between theory and practice with regard to promotion of ecotourism in the HKPL, whilst it demands robust ecosystem management plan through linking the mountain ecology/ biodiversity with tourism industry, even by drawing on trans-border knowledge, traditional skills and strategies for conservation of biodiversity.

Problem description

According to feedback from tourism stakeholders—tour operators, tour guides, hoteliers, porters and transporters—the absence of off-farm employment opportunities in HKPL for the growing youth population is a big problem. Without decent income earning opportunities, they resort to over-exploitation of land resources mostly doing timber/firewood business.

To fulfill energy needs at the household level, village women get involved in collecting fuel wood by uprooting shrubs and rare vegetative cover in the precipitous landscape. When torrential rain lashes the dusty ground, it readily breaks into mud flow and destroy a whole range of infrastructure in the low land.

Methodology

To carry out the research, key tourism stakeholders—tour operators, tour guides, hoteliers, polo association, cultural forums, business communities and transporters—were contacted for their reflections. A workshop was organized by engaging different stakeholders including government officials and political representatives, opinion leaders along with educationists and religious authorities. With a day-long workshop on ecotourism in HKPL, valuable information was collected. Transaction walk, focus group discussions (FGDs) and interaction with key informants also remained major tools of data collection on the topic.

General Discussion

The geographic context coupled with background and evolution of tourism in HKPL was discussed in detail with focus on types of tourists visiting HKPL including Chitral and available tourism products to serve them. The concept of ecotourism was discussed with reference to standard definition, precedents and practices. The tourism value-chain and supply and demand side was highlighted in consideration of the factors that primarily determine the tourism value-chain system in the region. Challenges were highlighted and discussed, and feasible recommendations/ remedial measures put forward. Evidence-based case studies shared on how natural disasters potentially hamper the flow of tourists along with a host of other problems such as unnecessary security measures, communication barriers, strict visa regime, behavioral problems with service providers, no marketing and value-chain system and last but not least, vested interest and lack of professionalism.

Recommendations

The following recommendations were put forward for promotion of ecotourism in HKPL, Chitral and Broghil along the Wakhan Corridor:

- Development of value-added tourism products;
- Smart product branding and packaging;
- Promotion of evidence-based scientific practices for integrating tourism with ecology and natural biodiversity;
- Preparation and implementation of effective Destination Management Plan (DMP)
- Blending traditional and modern hospitality knowledge and practices;
- Capacity building/skill enhancement in relevant marketable trades;
- Advocacy campaign for ecotourism-friendly policies, rules and regulations;
- Equal distribution of tourism benefits;
- Marketing and publicity measures.

Problems and challenges towards sustainable indigenous tourism: a case study of Kalash valley in Chitral, Pakistan

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Problems and challenges towards sustainable indigenous tourism: a case study of Kalash valley in Chitral, Pakistan The aim of this research is to analyze the extent to which multiple stakeholders can contribute to sustainable indigenous tourism development in the Kalash Valleys in Chitral, Pakistan. The basis for this research comes from a growing emphasis on indigenous tourism as a tool for sustainable development with a growing realization of inculcating multiple perspectives from different stakeholders involved in indigenous tourism development in the Global South. However, multiple stakeholder perspective in indigenous tourism discourse is still an underexplored area particularly in the context of Pakistan. Based on time and resource limitations, this study takes a case study qualitative approach; and examines the perceived impact brought by an increase in indigenous tourism in the 3 Kalash valleys of Bumburet, Rumboor and Birir in recent years. Through multiple stakeholder approach, a total of 28 unstructured interviews were carried out including government officials, NGOs and local Kalasha entrepreneurs. While the potential for sustainable indigenous tourism and local empowerment does exist, however the research highlights the complexities, differential interests and unequal power relations among different stakeholders.

Tourism opportunities in Indus Kohistan, challenges and ways forward

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Indus Kohistan was a district and last administrative unit of KPK in the North. In 2014, bi- furcation of Kohistan district did happen into Upper and Lower Kohistan Districts. In 2017, Lower Kohistan was further bi-furcated into Lower and Kolai palas Kohistan districts. Thus, Indus Kohistani region is now comprising of 3 districts and has therefore become an important region of Hazara Division. This region is blessed with a wide range of natural resources like; minerals and precious stones, rare, extinct and dense forests, Rivers and waterfalls etc. The presence of all these and other natural resources, makes this region a heaven on earth but due to various reasons, the tourism spots of this region have remained dormant and unseen even by the people of Pakistan. This paper shall bring famous and undiscovered tourism spots from this region to the fore. Challenged faced by tourism industry in Kohistan will also be discussed in this paper. The ways forward will also be presented at the end of the paper.

The Dardic history of the Swat Valley

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The beautiful Swat Valley is in the lap of the Hindu Kush. As it is beautiful naturally so is it culturally and has a rich history of human interaction, migration and invasions. It is one of the seats of the Gandhara civilization and is well known for it the world over. What is still evasive about the Swat Valley is its Dardic roots which this author describes as Darada Civilization. The Gandhara Grave Culture has elements of the Dardic traditions and that lead us to the ancient Dardic history of Swat. It was a Kafir valley like rest of Hindu Kush till the 16th century, even after the onslaught on it by Mehmood of Ghazna in the 11th century. The Yousafzai invasion of Swat has ripped it off its Dardic history and gradually the indigenous people were uprooted, driven out of Swat or towards the north. In the north of Swat, the ancient Dardic communities still live. They are Torwali, Gawri and the Ushujo.

My paper presents this aspect of ancient Swat wherein it reviews the literature and research produced on Swat by foreign and local scholars; and also the findings of the Italian Archaeological Mission in Swat since 1954.

History and Development of the Wakhi People of Gojal-Hunza (Pakistan): Their Culture and Society

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This article attempts to probe into the history, origin, customs, rituals, fairs, festivals and development of the Wakhi People of Gojal-Hunza (Pakistan). They were Indo-Iranian people of central Asia and were forced to migrate from their original homeland Wakhan to different areas of northern Pakistan, Tajikistan, Afghanistan, and China in search of peaceful livelihood. From 1870 to 1948 they migrated in waves from Wakhan. They are an agro-pastoral community and due to their special skills in animal husbandry (sheep, goats, cattle), they succeeded to survive even in those remote areas where life is not so easy. (Kreutzmann, 1986) The festivals are the pivotal activities of the Wakhi society. Both happiness and sad events are celebrated with complete decorum. A detailed view of the festivals has been shared to understand what the dimensions of the society were. The merging of Hunza as an independent state to Pakistan was a major factor that affected many changes in the social, economic, and political life of the Wakhi people of Gojal. This aspect was focused and explored. How life is changed in terms of modernism is also reflected in this study.

Multilingual Education: A Hope for Regional Languages

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In Pakistan, education has always been a neglected sector. Since the country's independence, our educational policies have never been consistent. Similarly, there has been a back and forth shift in the language policies for education, especially at the school level, which paved the way for the impairment of our educational system, and it has also given rise to the general

public's distrust in the system. According to a report, about 70 languages are spoken in Pakistan, and many of them are endangered because of the government's negligence and lack of interest to preserve them. Despite a large number of research reports and expert opinions in favour of mother tongues' importance in children's learning and capacity building, there has never been any national policy to include mother tongues or regional languages in the education system in order to promote literacy and preserve those languages. In this research paper, the author has analysed the history of Pakistan's educational policies with reference to languages, and has suggested a framework for a multilingual education system, which would not only promote literacy rate in the country, but would also help to preserve our endangered regional languages. The proposed education system is student-centric, hence it would have its base on the district level, instead of provincial or national level.

Studying language sustainability factors of Torwali migrants in the isolated Bakaar locality of lower Swat

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This paper will share a study into a Torwali-Kohistani community living away from the mainstream Torwali community members in a locality surrounded by Pashto speakers but still retaining their mother tongue for the past two and half centuries. Bakaar is a small isolated village in a side valley near Islampur town of lower Swat. The people who are genetically unrelated but share their mother-tongue live in this far flung area speak Torwali-Kohistani. Their ancestors migrated from the upper Swat area, traditionally known as Swat Kohistan. They fully enjoy land ownership, with a sizable population comprising more than 80 households. In this paper, the socio-economic and linguistic survival patterns of this resilient but isolated pocket of speech community will be discussed which will contain their family/clan names, relationships with the surrounding communities, connections with the indigenous ancestral villages, historical background of how they migrated, current marital trends and their impact on the language's survival and the prospects and challenges of language vitality in future.

Impact of Migration on Dameli Language

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Dameli is one of the most vulnerable languages of Pakistan. The language is spoken in a few remote villages, Asper, Dondidari, Ponagram and Shintari and the surrounding hamlets in the side valley called Damel in a northern mountainous area of district Chitral of Khyber Pakhtunkhwa province. This vulnerability becomes more critical because of the community's low number of speakers (about 5,500 in total) and the fact that there is more frequent migration to the urban centers of the country for better economic conditions. Additionally, till the recent past it has been a completely oral language because of the presence of a few special sounds which were not represented in the orthographies of any regional or national languages surrounding Dameli language community. In UNESCO's Atlas of the world languages in Danger, Dameli is listed as "Severely Endangered" (Elnazarov, 2010). The entry on Dameli was contributed by Hakim Elnazarov and was based on information in Decker (1992).

According to a rough estimate 250 families have moved to cities for better livelihood and economic facilities. This excludes those one or two young males from every family who migrated to earn livelihood and to support their families to the down districts especially to Peshawar, the provincial capital, and Karachi, a business hub of the country. It is assumed that the children of the migrants either have completely given up their mother tongue or they grow up multilingual. Dameli speaker migrant families are living in some major cities like Peshawar, Karachi, Swat, Charsada and Nowshera. 130 Dameli speaker migrants' families live in Peshawar. This paper will explore the impact of migration on the language. Data will be collected through a questionnaire. 50 questionnaires will be distributed among the Dameli speaker migrant families living in Peshawar with a question on whether the children of migrants speak Dameli or another language, or they have corrupted their language by adopting new words from Pushto and Urdu, to the extent that pure Dameli seems obsolete.

Language Endangerment: Cases of Gawarbat, Kalasha and Yidgha Languages of Chitral

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Chitral valley in northern Pakistan is home to 12 language groups. Among these, Gawarbat, Yidgha and Kalasha languages are facing definite endangerment. The speakers are shifting either to Khowar, the lingua franca of Chitral, or Pashto, another major language. This paper will report the causes of endangerment of the languages of the valley. The main causes appear to be: intermarriage; lack of documentation; language and education policy; speaker's attitude towards their mother tongue; war and migration; contacts and religion. This paper is a literature review, but data are also derived from the author's personal experiences of language research and through informal interviews. Ongoing efforts for the preservation and promotion of the languages will also be discussed.

Symbolic Interactionism in Joshi Cultural Festival of Hindukush

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This research paper aims at exposing the interactive functions of language in the Joshi cultural festival of the Hindukush and the art of symbolism for conveying messages in the Joshi cultural festival. The interactionist feature of language is related to people conveying messages to one another and through the art of symbolism. The people in Joshi festival use different types of symbols to show love, affection and harmony among them and in Chitral. The objective is to encourage people of Chitral for organization of these festivals in order to promote peace and cultural solace among Chitral. The purpose is to implement such symbolic interactions which can be beneficial in conveying messages indirectly which may lead to inculcation of various ceremonies in Hindukush. At this time of merriment, the people of the Hindukush, get enough time to meet and greet which is a principle of being courteous and a maxim of politeness. The research methodology adopted for this research paper is a quantitative research method, in which the questionnaire is used as a research instrument. The data was collected from 50 people and the questionnaire was about different themes in the story of the Joshi festival. The data was analyzed through SPSS (Statistical Package for Social Sciences). The calculations made were about percentages related to Strongly Agree, Agree, Neutral, Strongly Disagree and Disagree and mean and standard deviation, etc. These mathematical calculations were made to get the respondent's view to each and every aspect of the cultural festival of Chitral. Results found that the people of Chitral show profound interest in getting into the Joshi festival with affectionate behavior. The abstract language of interactionism is very much effective for people to learn courtesy and harmony among people of Chitral. Hence, it was explored that through symbolism, the inability to perceive the culture in an environment is diminished, therefore, it was found that the symbolism is the technique of interaction of future well being. Joshi is a festival celebrated in Chitral as a greeting to a new season in Chitral. In this festival, the role of interactive function of language is to bring people to exclusion of animosity and promote cultural fervor through symbolic interactions.

Dressing to Keep from Disappearing: Kalasha fashion and cultural survival

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The clothes worn by Kalasha women when in the Kalash Valleys are the single most iconic material marker of their culture. Anyone who sees a Kalasha woman immediately recognises her difference, be they a member of one of the many communities with which the Kalasha share their valleys, or someone who stumbles across their image browsing the internet half the world away. Ostensibly what defines this difference is that the Kalasha are not Muslim and that no one else shares their religion. Yet these factors do not fully account for quite how distinct the Kalasha are imagined to be. Pakistan is, after all, home to many religious minorities, often with unique cultural practices. None of these communities however have attracted the same aura of otherness as the Kalasha.

The first part of this paper will address the question of why the Kalasha are understood to be so different from their neighbours. In so doing it will trace the story of the Kalasha as told by both Westerners and Pakistanis from its earliest incarnations up to the present day. The genesis of this story is the belief that the Kalasha are originally not of the region,

instead representing an exotic import from ancient Europe. Despite no archaeological, linguistic, cultural or consistent genetic evidence, despite, in fact, no verifiable evidence at all to back up such an extreme hypothesis, the fantasy lingers on, inflecting not just popular commentaries, but also some scholarship. Since the turn of the century, for example, there have been at least six publications relating to subject of the Kalasha's genetic origins, making them, per capita, one of the most genetically studied populations on the planet. Such a disproportionate focus on the Kalasha is evidence of a research culture blinkered by a myopia which perceives the Kalasha's distant past through the lens of their current religious exceptionalism.

The second part of this paper will turn to the clothes that Kalasha women wear. By examining Kalasha fashion as an identity discourse we gain an insight into their methods of sustaining difference. Whilst the idea of the Kalasha as an ancient European survival demarks them as fundamentally insoluble with their cultural surroundings, fashion reveals a way of being different which is intrinsically interlinked to the external ideas and identities which they come across in their day to day lives. Whilst the Kalasha are understood to be important by the outside world partly because of the perceived link which they offer to a distant past, fashion demonstrates how readily their culture adapts and changes and how important creativity, rather than stasis is to the maintenance of their identity.

Culture Kalasha traditional medicine and perception of disease

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The Kalasha have a traditional medicine that may be dying out due to the introduction of modern scientific medicine.

My research on Kalasha medicine was motivated by personal experiences with the unique *Khet* technique – a kind of burning acupuncture that was efficient against pains.

The paper gives an overview of the traditional medicinal methods for humans as well as for animal husbandry – medicinal herbs, wood-cloth bandages around broken limbs, *dam* (healing breaths, maybe with massage) and in particular difficult purification rites.

After an introduction to the Kalasha religion and cosmology with the world divided in spheres of pure and impure and purifications done to keep the “order” and avoid “chaos”, it is discussed how this cosmology influences the interpretation of why diseases come, how to prevent them and how to heal them.

Concludingly, the impact of modern medicine on the Kalasha society is discussed.

The Pak-German Study Group and the archaeology of Gilgit-Baltistan an archival study

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It was with the opening up of the Karakoram Highway at the end of 1970s that the archaeology of Gilgit-Baltistan found the chance of getting visible at the world level. There are two household names in this respect: Dr Ahmad Hasan Dani of Pakistan and Dr Karl Jattmar of Germany. It was their productive collaboration that resulted in the production of a huge archaeological literature, both in English and German. The archaeological saga is since then not unknown to people of letters and historical virtuosity. However, so far no historical investigation about this academic pursuit has appeared. The proposed study aims at exploring the historical background of the Pak-German Study Group with the help of archival materials available at various places in Islamabad. Moreover, archaeological heritage has everywhere been manipulated in the best interest of either state and politics or people and society. Sometimes, it gives birth to ideologies which foment hatred and bestiality while, at times, utilitarian intensions prevail entailing public benefits. However, archaeology in Pakistan seems to have played neither role due to its marginal status both as a concept and practice and as a discipline. If there has been any example to the contrary, that is solemnly embodied by Ahmad Hasan Dani.

Dani has always made great efforts to make Pakistan own its archaeological heritage from the point of view of socio-cultural and political considerations. It does so in the framework of ‘the commodity model of public archaeology’, national and sustainable development and dialogues amongst cultures and civilizations. Dani's work is compared and contrasted with Mortimer Wheeler's theatre at Maiden Castle, due, especially, to the fact that the former had internalized many of the methods and ideals of the latter. In addition to its public visibility in the framework of archaeology popularization, an

assessment of archaeology's place in cultural policy formulations in Pakistan – past and future – is also presented. This study as a whole will also set an archival understanding to the Pak-German Study Group in Gilgit-Baltistan.

A Review of Archaeological Research in Chitral

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Chitral, one of the most secluded regions of Khyber Pakhtunkhwa, is known for its unique and best-preserved cultural resources. It had been the largest district of the province before its bifurcation into the Upper and Lower Districts in 2018. Due to its important strategic position the region has remained a gateway for invaders, traders and religious pilgrims since the prehistoric era. These travelers have left their legacies in the form of rock carvings, inscriptions, cemeteries, forts and fortress, and other standing monuments. The archaeological field investigations in the region have shown that unlike other parts of the country the region encompasses no monumental buildings and large settlements.

Although various institutions and individuals have contributed to the development of archaeological research in Chitral, the relevant literature on the archaeology of Chitral is lacking a comprehensive review, which is essential not only to understand the history of the region but also to identify the gaps. The current paper is an attempt to evaluate the previous archaeological research carried out in the region by various institutions and individuals. It will not only reveal the status of archaeological research in the region but also help to plan for further research in the region.

Discovering Gandhara Culture from Gandhara Coins: A Digital Museological Study

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Coins represent cultural values of the historical age which contribute in shaping the identity of the era and dynasty. The current study aims to explore Gandhara culture manifested through Gandhara coins which have been placed in the Taxila museum. Therefore, this study digitises the selected coins as well explores cultural values and historical hallmarks of the glorious age. This qualitative research employs Roland Barthes' Semiotic Theory to reveal coded iconic messages (image) and non-coded iconic messages (culture) from twenty selected coins from Gandhara era. A random sampling technique has been adopted to select Gandhara coins. The rationale behind this selection is to select coins which show cultural aspects of their age. Major findings reveal that the swastika (a geometrical shape) shows deity in Hinduisim; the bull hoof symbol also shows reverence for cows; and the mountain symbols of Himalaya refer to *dev bhumi* of several gods and goddesses. It shows the religious affiliation of Gandara people and that religion rules supreme in their mind and economic prosperity. Another coin reveals an image of Lakshmi which is a symbol of good luck for people, and shows superstitious cultural values of local people. Images of powerful kings of that time have been shown on the coins and pictography of Apollodotus I, Menander I and Menander II. Furthermore, the Bodhi tree has also been found in several coins because trees are part and parcel of Gandharan life, when people used to spend most of their time below trees and local social life revolved around trees. In animals, lion, horse and elephant images have been found frequently because the lion is the embodiment of bravery and jungle kingship; the horse symbolises agility in warfare; and the elephant shows sacredness because Ganesh god had an elephant face in Hinduism.

Ziarat Khan Zarak and William Wordsworth: A Comparative Study on the Concept of Regionalism

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Ziarat Khan Zarak is the principal "regionalist" poet yet additionally one of the primary nature devotee poets from Chitral (KPK), Pakistan. Through "regionalism" poetry he has outlined the natural glories of a specific region, along with his critiques on the activities of the then rulers. Then again, the Romantic poet William Wordsworth, who has illustrated on specific places that likewise involve denotative and connotative themes. This study primarily focusses on the examination of these two poets towards "regionalism" in the pursuit to probe the profundity of their philosophies and commitments for writing about certain places. The study will discover the nearly identical formulation of thoughts about nature and its beauties of both the poets, however, having diverse social settings and disparate purposes.

The role of Bacha Khan Huma in preservation and promotion of Khowar language

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Khowar is an Indo-Aryan language of the Dardic group and is spoken by the Kho people of Chitral upper and Chitral lower, Ghizer, Yasin, and Ashkoman of Gilgit Baltistan. It is an ancient language spoken in the mountainous Hindu Kush areas of Chitral and Gilgit Baltistan for centuries. Some historians say that before Khowar the Kalasha language was spoken in Chitral. But some are of the opinion that before Kalasha the Khowar language was spoken in Chitral. Chitral holds a rich history of Khowar language and literature. For centuries people used to express their feelings and emotions in form of poetry.

In Khowar it started initially with *Ashor Jan*. But with the passage of time Khowar literature passes through different evolutionary stages, and nowadays Khowar poetry is found in every aspects of Khowar literature.

During the 17th century Atalaque Muhammad Shakor Gharib first started the ghazal in Khowar, which was a mix of both Khowar and Persian languages. After that we found *kalum* (کالوم) (folk song) in Khowar by most of the poets for many years. During the mid-19th century a person named Bacha Khan Huma belongs to remote village of Kesu Drosh Chitral, renowned for Khowar ghazals. He was a literate person and religious cleric. By studying his un-published poetry we found that he had a strong hold incredibly on Arabic, Persian, Pashtu and Khowar poetry. He expressed his feelings in the form of ghazals like "Shakor Gharib" but in a different way. His poetry is composed of philosophy and mysticism. He abundantly used Arabic and Persian language in his poetry. Due to unknown reasons Huma Shb and his poetry remained below the surface, and only a few stanzas of his poetry have been printed in local magazines, which were very influential and attracted me to thoroughly study his poetry. I was in search of his poetry, and we found one of his un-published editions from one of his well-wishers in Kesu Door. When we studied some of the stanzas of his poetry, it was revealed that he was one of the distinguish poets of his time. So in this research paper we will try to cover different aspect of Bacha Khan Huma's Khowar poetry, mixture of other languages in his Khowar poetry, and the trend of poetry in his period.

An analytical study of the elements of sublimity in the poetry of Amin Ur Rehman Chughtai

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When human life gets channelized, civilization takes place; every civilization is exposed by its history; authenticity of the history depends upon literature; and literature colors itself from the men of letters. Thus, the sublimity of literature, the reliability of history and the grandeur of civilization, collectively, are dependent on the pen of the writer. Every literature enjoys a classical period. Writers of exceptional creative spirit contribute their best in that epoch and exceed the bounds of time and region. When such maestros are put aside, then not only the literature becomes void of commendable substances, but the survival of the language itself remains at risk. In this connection, about the literature created since the genesis of the Khowar-speaking community to the present, amidst the higher mountains of the Hindukush, if the question is posed, that who is to be paralleled to Homer, Virgill, Goethe, Rumi, Shakespeare, Ghalib and the rest of their stature, my answer is clear that he is Amin. Why do I proclaim such a higher claim? What is it in Amin's poetry which makes him distinct among and dominant over the rest? Why, in Khowar literature, does only he deserve to be the leading literary genius? To find out answers to these questions, taking touchstone the elements of sublimity found in "on the sublime" by Longinus, this paper aims at analyzing the poetry of Amin Ur Rehman Chughtai, through inferences based on evidence from "Thaknathaki" and thereby attempts to prove that Amin remains aloof, to reserve the right of being the leading classical poet of Khowar language and literature.

Major attributes and themes in the Torwali folk poetry

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While digging the classic folk poetry of Torwali I found that the major portion of it is by female poets. It does not mean that the Torwali poetry has no poet. It has and very often those poets can be compared with any poet of repute of Urdu or Pashto. But the number of ancient songs of Torwali poetry are by women.

Thematically Torwali folk poetry carries various themes of love, sorrow, pining, and love for the Torwali country, deprivation, destitution, desperation, nostalgia, exile, mysticism, religion and faith. The thematic genres of the Torwali poetry are of the form of elegies, romance epics, travel tales and more.

These themes are expressed in powerful local metaphors and poetic imagery. This must not be unique to Torwali poetry and all of our mountain languages must have similar forms and themes.

My paper is just a case study of Torwali poetry which will indeed help others in the mountain language communities to dig deeper into the oral literature of their languages and explore the wonders and treasures of our oral literature.

My paper is replete with examples of Torwali poetry which is more than 100 years old. I will be presenting these examples of the ancient songs with English translation. A couple of examples may be of help for the reviewers.

1. Xeribi gul namēræ jadaga si jamaa

Ā xo yēdē čhi lolpo si nūxū zēd xəphaa

(Trans: Adversity is the honour of sons Gul Namer

I am worried about your leaving at that early age!

2. Māšo pul sērāt zēd Qēd honin iṅgolaa

āræel dhēXūna mi biriedū mhæmaa

Trans: O aunt, my beloved would have been prisoned on the Pul Sirat

While the death angel hide from me in the corners!

3. Khām zed zor thu wəṛədi bālākoṭ si qilaa

Niyašāmā šēyē sērænē ko tamāšaa

Trans: The nation is out with power and dismantle the forte of Balakot

O my beautiful damsel, it is evening and you should look at them!

Person and Place: The Poetics of Space and Belonging in early Persian Poetry in Chitral

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"This paper focuses on relatively early examples of Persian poetry to interrogate the poetics of self, space, and belonging during the eighteenth and nineteenth centuries in Chitral. I argue that the representation of self and space in poetry broadly concerns two distinct but interrelated domains. On the one hand, there is the idea and praxis of travel to and from Chitral, a feature of life for many Chitralis that turns on the twin pressures of escape from an inhospitable mountain terrain, and of pinning for an idealized version of the same while away.

Thus, for instance, Ataliq Muhammad Shakur Gharib's (ca. 1690-1772) "*musafar gashtah didam shahr-i besiyar /na didam hich ja-ye mithl chetrar*" is at one level, a voicing of this longing that construes, in the subsequent lines of the poem, the very ruggedness of the physiognomy of Chitral into elements of the idealized Persian garden with its clearly marked out water channels, and strategically planted oriental plane trees, and creating a sense of balance and perfection through depiction of scenes of colors, sounds, and smells. It would seem paradoxical that the "uniqueness" of Chitral as a cultural and physical space is asserted by Gharib through elements that are hardly "unique" to any reader of Persian poetry of the time. Yet it is in that very act of participating in a fund of narrative elements and the particular ways of their invocation to assert place. It is also to be noted that claims of incomparability that Chitral and Gharib find their except for the first line in which Gharib refers to his travels and observations, the complete effacement of the poet in the rest of the poem gestures towards the complex relation between person and place, and dynamic modes of belonging and identity.

At a different but related level, elements of which are apparent in the first, it is the very fact of Gharib's presence in Delhi, a escape of sorts, that one may think of as bringing him into contact with the literary milieu of the time in more intimate ways than possible while in Chitral, and allow him to draw on the long tradition of poetry about Delhi and insert himself and Chitral into that tradition. The two domains may thus be thought of as connected, since one can speculate as to the poem being addressed to a poetic self, a distanced self as it were, and also to the larger literary and political audience that is Delhi, and it is the distanced self that makes possible the imagining of this wider audience and a larger cultural space and, in turn, a connected self that is the poet and expansive space that is Chitral.

Traditional Measurement System of Khowar Language

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Khowar is an Indo-Aryan language spoken by around half a million people in Chitral valley and its adjacent areas in Swat and Gilgit-Baltistan. Khowar has its own traditional system to measure length, weight and volume but in different situations, different terms are used to measure quantity. This paper will present the traditional measurement system of the Khowar language, for example, to measure length thumb, handspan, arm and step are used and to measure running water *yospanoy* (water in small narrow channel) and *xoraroy* (the amount of water runs water mill). Data has been collected through personal experience and informal interviews. The presenters are mother tongue speakers of Khowar.

Of Satan and Infidel Eyes: Encountering Colonial Rule in Northwest India

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This paper focuses on two types of literary production – Persian poetry and Khowar songs – to interrogate responses to British colonial rule in Chitral in the second half of the nineteenth century. Chitral, now a settled district in northwestern Pakistan, was then an independent princely state with cultural, religious, political, and trade ties with polities in the Greater Badakhshan region. In British imperial calculations and frontier-making technologies, Chitral came to be seen as a “frontier,” both an empty space and a potential site of conquest as well as a place of risk. The indigenous literary material produced during this period, however, imagines and portrays Chitral as part of a much broader historical and cultural realm connected by the *adab* of the Persian language. These imaginings go beyond the “center/periphery binary” and depict place-making practices where the material ground is a site for multiple religious and moral valences and affective considerations.

I argue that the Persian poetry and Khowar songs of this period describe the interactions between the British and the Chitral people primarily in religious and moral terms. The British are thought of as Satan and colonial rule as a state of ruins, at times even of the end of times proportions. Persian poets of the era, such as Muhammad Siar, equated the “infidel eyes” of the beloved with Europeans and the poet’s heart with the “Islamic polity.” Additionally, the religious and cultural ties of Chitral with the Persianate world came to be re-emphasized, with the Shahnameh of Ferdowsi (d. ca. 1020) valorized as a model for just rule. This paper provides insights into the operation of colonial domination and brings to the fore indigenous discursive practices that resist and destabilize colonial representations of history, geography, and cultural identity.

Conceptualization of Worldview through Proverbs: a comparative study of Kalasha and Khowar proverbs

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Folk literature in the form of proverbs, folktales, and folk songs carries strong traces of the culture of any community, for they not only represent the folk beliefs but also help project the world view of a community. The current study aims to explore the world view of the Kalasha and Khowar speakers manifested through the proverbs found in both the languages. Since it is a small scale qualitative inquiry based on a comparative analysis of the cultural traits of the two communities, the study focuses only on one form of folk literature --- proverbs, as they are considered one of the most effective tools for exploring the world view of different cultures. Proverbs provide us the cultural lens that is not only needed to view others’ perception of the world but also help us compare our own perception of the world with theirs. The images and metaphors employed in proverbs of different languages may be the same but what they symbolize may vary from one language to the other which is indicative of the cultural traits specific to each language. Be it the use of colour imagery, flower imagery or animal imagery, the figurative or symbolic meaning is deeply rooted in the culture that a language embodies. The data for the study are based on a collection of Kalasha and Khowar proverbs published in the form of two separate books carrying more than hundred proverbs of each language along with their Urdu translation. It is not only the first comparative study on proverbs conducted in Pakistani context but also the first to explore the world view projected through Khowar and Kalasha proverbs by taking a multidimensional approach. A comparative analysis of these proverbs with reference to the use of animal imagery, colour symbolism, culture-specific items, gender representation, and stereotypical attitudes

towards different relations indicates striking similarities as well as differences between the cultures of the two communities. The similarities between the cultures of the two communities may be attributed to the geographical proximity of the Khowar and Kalasha speakers, whereas the differences between the two groups reinforce the principle of linguistic relativity which is the basis of Sapir-Whorf hypothesis, according to which speakers of different languages perceive reality in different ways. The study is an important contribution in the field of cultural linguistics and paremiology, both of which require further research as they are crucial for understanding diverse cultures. The findings of this comparative study call for a need to undertake similar research on proverbs of other indigenous languages spoken in Pakistan. For it is not only essential to develop a deeper understanding of the cultural diversity found in the world view of different ethnolinguistic groups in the country but also discover some of the similarities that exist among groups.

Exploring Hindu Kush linguistic prehistory through colexifications

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The Hindu Kush-Karakoram area is linguistically unique not only for the diversity of its languages, but also for the fact that members of all three Indo-Iranic branches – Iranian, Indo-Aryan, and Nuristani – are spoken in close proximity.

This talk will explore linguistic prehistory by using historical phonology and typological databases to solve the issue of 'give'- 'beat' colexification in the Indo-Iranic languages of the Hindu Kush.

The Impact of Language on Culture: An AJK-Based Inter-lingual Study

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The current study is an AJK-based inter-lingual study that aims to examine the influence of language on culture. For this study, eight indigenous languages of Azad Jammu and Kashmir are selected as targeted population. These languages include Dogri, Gojri, Pashto, Shina, Kashmiri, Hindko, Pahari and Kundalshahi. The speakers of these languages were taken from their native communities (i.e. Kotli, Bheri, Jamgar, Taobat, Nikru, Muzaffarabad, Pahari and Kundalshahi respectively). Two speakers of each language were taken as the subjects of the study. Convenience sampling technique was used for data collection. Data was collected using visual aids, which contained 206 images related to cultural events and processes; cultural objects, foods, games; and the lexis about animals, birds, etc. The images were shown to the participants and their responses were noted down. Qualitative descriptive approach was used for the analysis of data. It is found that all the languages carry some linguistic forms for the cultural events which show the uniformity of culture in AJK. Moreover, it is also identified that culture remains constant regardless of the language differences in AJK and that language variation does not affect the cultural representation across the AJK. The stimulus provided to the participants and their responses further proves that language does not have any impact on the culture of AJK. The both entities are independent of each other's impact.

Some Important Cultural Values of Chitral Valley And Their Preservation in The Modern Era

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Chitral, the cluster of valleys in the northernmost part of Khyber Pakhtunkhwa is not only famous for its geostrategic importance and natural attractions, with its high peaks, passes and glaciers, but also for its socio-cultural pictures depicted in their diversity, indigenous traditions with their roots in harmony, mutual respect, and tolerance. There are many old traditions, social and religious institutions promoting plurality and peace among communities living in the northern and southern valleys of the two districts. The social asset that can be highlighted for its relevance in the modern age is the cultural diversity imaged in the eleven languages. Both Muslim and Kalasha communities have been living here with peace and harmony with their respective institutions. The indigenous practices that have kept the communities active and dynamic are the institutions of mone and graam with their origin in the Aryan culture. Both mone and graam have their key roles in promoting socio-economic activities in the area. Besides mone and graam, foster relations have also been an integral part of communal life in Chitral. Another social institution has been mahraka, the gathering of wise and experienced people for making decisions related to every important aspect of communal life.

In light of the above scenario, this paper will be an attempt to document the above-mentioned social institutions, which are at risk under the pressure of change caused by exposure to the concepts propagated through the media and /or trade tourism from the south.

Recent Archaeological Discoveries in Yasin Valley, District Ghizer, Gilgit Baltistan, Pakistan

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Gilgit-Baltistan is located between the Himalaya, the Karakoram, and the Hindukush ranges which were central points in the ancient Silk Route that connected South Asia with Central Asia, China and beyond. Its geographical importance is attested by a rich archaeological heritage left by ancient travelers, pilgrims, and different people who crossed or settled in this region.

This district is located amidst mountain ranges of the Karakoram and the Hindukush. The Hindukush and Karakoram ranges provide protection to the Ghizer region. Ghizer is one of the eleven districts of Gilgit-Baltistan province. Despite its historical importance, this region has been sparsely explored due to lack of interest of locals and difficulties in accessing the sites for foreign researchers. This will be first systematic research in the region and through systematic exploration, distribution patterns, landscape settings, choices and chronology of archaeological sites and material of the valley could be explored and contextualized within the regional and South Asian contexts.

Recent archaeological discoveries were done by the present researcher between the periods of 2020 to 2022. In the result of three extensive surveys in collaboration with HiRaDa network and MAFBI, the author has reported a number of rock art sites, ancient settlements, megalith/stone circles, remains of forts, ancient caves and burial sites.

The research will focus on rock art; one of the rock art site has been documented in June 2022 by applying the Himalayan Rock Art Database. This project was carried out with the support of the French Archaeological Mission in Indus Basin (MAFBI). The database and handbook is designed by Dr. Laurianne Bruneau and her team which has the experience of 20 years on rock art in Himalayan regions.

Architectural Analysis of Shahi Mosque and Shahi Qilla, Chitral, Khyber Pakhtunkhwa

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Chitral Valley is important for its strategic location due to nearby passes and trade routes which facilitated the flow of people and materials. Accordingly, it encompasses a great number of archaeological sites and monuments. The current paper evaluates art and architecture of the Shahi Mosque and Shahi Qilla in Chitral as very little is known about them. They exhibit rich art and architecture by incorporating indigenous and foreign cultural influences. The mosque is square in plan. It has three ribbed domes followed by inverted lotus flowers and finial at the top. The exterior of the mosque is embellished with concentric foiled and pointed arches, flowers, scrolls, and symmetrical motifs. It has massive minarets succeeded by small galleries and ribbed domes emerging from lotus flowers. Monumental arched gateways served as main entrances. Cloisters are provided in northern, southern, and eastern directions. The Shahi Qilla was restored by the same ruler (Suja-ul-Mulk) who constructed the Shahi Mosque. It is beautifully adorned with arched galleries. Different types of arches such as pointed, round and multi-foiled supported by pillars add to its beauty. Their spandrels are bordered by geometric flowers. This piece of research will reveal an analytical and comparative study of both mosques and qilla with other such monuments of Pakistan.

Typology of Waj, the Kafir Harp

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Waj (vāj, vā~ć, voč, voĵ, əwəg) – is the arched harp (according to Hornbostel-Sachs, 322.11-6), once common throughout Nuristan. Waj consists of a boat-shaped hollow resonator with a narrow "waist" in the middle and a wooden "bow". The skin is stretched at the top of resonator and the "bow" goes through it.

The literature describes in detail the *waj* from South Nuristan (Waigal, Wama, Ashkun areas), since all the documentation related to the performance on this instrument comes from there. It often has 4 strings. A bow of a rounded shape, one of its ends is slightly higher than other. The string holes are closer to the ends of the bow. The sides of the resonator in vertical projection are diamond-shaped. The South Nuristani *waj* performance is well documented both in the expedition diaries and literature, as well as in the field audio recordings. The instrument is always tuned to a scale. It is often the first tetrachord of the Lydian mode. The player hits all strings up and down with a plectrum. The left hand mutes certain strings, creating chords. However, judging by the photographs and specimens from the Moesgaard Museum and the Dupréé ethnographic collection at AMNH, there were at least two known varieties of *waj*, but a typology of the harp has not been created yet.

The design of the North Nuristani *waj* has its own features. The part of the bow adjacent to the resonator is straight. At the connection of the long end and the resonator, an obtuse angle is obtained, after which the bow straightens again and goes diagonally from the resonator, and then bends up quite sharply. No records were involving a *waj* of the second type. The item collected by Louis Dupréé features 6 strings (and 7 holes), the one from the Moesgaard Museum – 5 strings.

The Kalasha *waj* is known from several specimens from the Kalasha Dur in Chitral. The bow has a curve in the form of an acute angle directed towards the inside of the resonator. The ends of the bow are at the same height. The strings are held at the very edges of the ends. The middle of the resonator is much wider than in the samples from Nuristan, its ends are round, as in the second type of *waj*. This harp also has three strings. It is not known when the performance on the *waj* disappeared among the Kalash, but not a single example of performance on it is known.

A word for *waj* exists in every Nuristani language, which confirms the thesis of its ubiquitous distribution. The instrument is mentioned in the myths of the Parun valley published in 2015 by Georg Buddruss. Unfortunately, it is not possible to reconstruct the performance on musical instruments found outside of South Nuristan. The fact is that the music of South Nuristan is exclusively polyphonic, and its main feature is the emphasis on dissonances. Performance on musical instruments is completely subordinated to this role. Polyphony is poorly developed in Parun and among the Kalasha, and is unknown in the rest of Nuristan. But both the Paruni and Kalasha polyphony are fundamentally different from the polyphony of South Nuristan. In the first case, this is a semi-chaotic performance of various parts in the same mode, or isopolyphony, in the second it is only isopolyphony. It is obvious that the vanished regional varieties of *waj* were used differently than in South Nuristan.

Mountain Pastoralism in the Eastern Hindu Kush: The Case of Lotkoh Valley, Chitral, Pakistan

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Pastoral social-ecological systems worldwide are threatened by environmental, climatic, and socio-economic changes. The magnitude of these threats and their impacts increases in mountain social-ecological systems. This study analyzes how mountain pastoralists in Lotkoh Valley (Chitral, Pakistan) use their rangelands in changing social, environmental, and climatic contexts. A multi-stage stratified sampling and a long fieldwork (2016-2019) enabled data collection through a survey, focus groups and observation. The findings reveal that mountain pastoralists' strategy combines seven different grazing mechanisms to use spatially segregated and seasonally productive rangeland resources in a sustainable manner. These seasonal mechanisms involve different types of livestock mobility, diverse fodder consumption, and grazing patterns. In winter, livestock are in stalls near the village. During spring, sheep and goats are taken to nearby low-lying pastures and meadows on a rotation basis. In summer, livestock and people move away from the village to settlements along a 3,000 m altitudinal range to graze on the available pastures. Finally, in autumn, as the livestock descend they intensively browse on stubble fields prior to planting winter crops. This strategy is based upon the coordination of available households' labor force and pastures' readiness. This study provides nuanced knowledge on the mountain pastoralist-rangeland dynamics. The findings are useful for policymakers and practitioners in designing effective programs and policies to decrease the vulnerability and enhance the resilience of mountain social-ecological systems.

Chitral-Afghanistan Linkages: A Historical Analysis

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District Chitral located in the extreme northwest of Pakistan, shares border with Afghanistan on its north, west and southwest. Chitral, a remote mountainous district of Khyber Pakhtunkhwa, shares borders with three Afghan provinces of Badakhshan, Nuristan and Kunar in the Hindukush mountains. The mutual exchanges between Chitral and Afghanistan dates back to ages. The high Hindukush passes have been rutted by trade caravans, invaders, migrations and cultural and religious missionaries. Most of the tribes in Chitral have roots in Afghanistan and central Asia.

Relations between Chitral and Afghanistan have continued since the earliest known history. The movements of people from neighboring Afghanistan have greatly influenced Chitral. It has its impact on ethnicity, language and culture. During the state era, Chitral has always maintained relations with Afghanistan, and delegations from Mehtar Chitral's court used to visit Afghanistan from time to time. Even during the Amanul Mulk time, Chitral was attacked by the Amir of Badakhshan. During the time, many princes of Chitral took refuge in Afghanistan and tried to usurp the throne in Chitral. In 1892, a Chitrali prince Sher Afzal made a successful coup on Chitral from Afghanistan. Still many Chitrali families are living in Afghanistan maintaining cultural bondage between the two regions. During the British, Chitralis fought in the 3rd Afghan war in 1919 where many Chitralis lost their lives or were wounded.

After 1947, Chitral being part of Pakistan accepted thousands of Afghan migrants as refugees during the Afghan Jihad in 1980. Although a majority of them have gone back to their homeland, still hundreds of families are living in Chitral. For a brief period, trade flourished between Badakhshan and Chitral in the early 90s generating employment opportunities for many families on both sides of Durand Line in Chitral and Afghanistan.

After 9/11, the border region of Afghanistan along with Pakistan were a battleground in the war on terror. The war has devastated the Chitral tourism sector and its overall economy. The border was frozen with very little movement taking place during the time.

Now the Taliban recapture of Kabul has both opportunities and challenges for Pakistan. Chitral has huge potential to be a trade hub and a major trade corridor for entire Northern Afghanistan and Central Asia. There is a desperate need to open borders so the people on both side of border could be connected for trade and other cultural activities.

Chitral can be connected with Afghanistan on three border crossings. Boroghil Pass on the extreme northwest connects Chitral with the historical Wakhan corridor, a working border opening can benefit both the undeveloped regions of Boroghil and Wakhan corridor and communities up-to the Pamir knot.

The Durah Pass in Garum Chashma Gobor area can be connected with Badakhshan province of Afghanistan. This point has potential to turn Chitral into a trading hub. The trade through this opening can highly benefit Chitral and the entire Northern Afghanistan and Central Asia.

The Arandu crossing can bring Kunar and Nuristan provinces close to Chitral. This border crossing can boost trade as well medical tourism as these two regions of Afghanistan have very poor health infrastructures and they heavily depend on Chitral for medical facilities. It is a need of the 21st Century to revive and redefine relations between Chitral and Afghanistan to avail the opportunities. So, the historically disrupted relations could be transformed into solid business partnership.

Spatio Temporal analysis of suicide cases in the eastern Hindu Kush, Chitral, Pakistan

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Worldwide suicide is one of the most common leading causes of deaths. For the last two decades, the tendency to commit suicide has increased abruptly in Chitral and it is rising at an alarming rate with the passage of time. This study aims to explore and analyses the spatio-temporal distribution of suicide cases and the driving forces of suicide in Chitral, Pakistan. To achieve the objective of this study data were collected from both primary and secondary sources. Primary data were collected through questionnaire survey, focus group discussion and interviews while conducting an extensive field survey in the study area. However, time series data (2000-2022) of suicide cases were collected from Police stations Chitral and

Booni. The collected data were analyzed through descriptive, inferential statistical methods and cartographic techniques. The findings of this study reveal that the major causes of suicide are failure/low marks in examination, tough competition amongst students, family conflicts, unemployment, depression, higher level of competition, psychiatric diseases, poverty, etc. However, depression is considered the most common cause of suicide in Chitral. The results of this study indicate that suicide cases is rising and victim belong to every age group irrespective to gender. However, most of the suicide cases in Chitral involve teenagers, specifically females. Religion wise, Ismaili people commit more suicide as compared to Sunni and Kalasha. The findings of this study will provide guidelines for governmental and non-governmental to measure and control the suicide. The finding of this study will be useful to develop and initiate a structured, social, and legal support system at an individual, community, and societal level.

Kundal Shahi, a Severely Endangered Language

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The Kundal Shahi language (KS henceforth) is the ancestral language of a community of 3,371 in the village of Kundal Shahi in the central Neelam Valley in Pakistani administered Kashmir (Rehman 2012). The language is closely related to Shina and has borrowed heavily from Kashmiri and Hindko, the dominant language in Kundal Shahi village and the region (Rehman & Baart 2005). Until about fifty years ago, members of the community were bilingual, using KS within the community and Hindko with non-KS speakers, a few of whom are reported to have learnt KS. Exogamy, education, increased mobility of the community (within and outside the Neelam Valley), new modes of employment, and government language policy have precipitated an overwhelming shift to Hindko over the last two generations.

Of the 200 respondents selected for the interview, 43% claimed to be bilingual in Urdu. Further investigation showed a correlation between the loss of language proficiency in KS and gain of language proficiency in Urdu. The two phenomena arise from related causes, but neither causes the other; an equal level of Urdu proficiency exists in the Hindko community living around Kundal Shahi

The paper will also analyze the negative stereotypes the Hindko community attributes to the language and the KS community, which has impacted on the community's self-image, resulting in an identity shift along with the language loss. My study shows that KS is no longer used in functional domains other than 'secret talking'. Hindko has become the mother tongue of almost all members of the community, with only around 700 elderly native speakers remaining, although some younger people understand a little or have picked up a few KS words and phrases. Only 4 of the over 500 households in the community use KS with children at home, and only 13% of those aged 8-20 years claim to have knowledge of KS, compared to 87% of those above 60. Urdu is the language of instruction in schools, although Hindko is also sometimes spoken.

Assessed against the nine factors proposed by UNESCO (Brenzinger et al 2003), KS is classified as 'severely endangered'. At the current rate of shift, I estimate that there will be no native speakers of KS within two decades.

Impact of the Torwali MLE beyond school

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Innovative Learning Model (ILM) schools are a program of mother tongue based multilingual education in the Torwali language spoken in the Bahrain and Chail area in the Bahrain Tehsil, district Swat in Pakistan. The ILM schools were established by Idara Baraye Taleem-o-Taraqi (IBT) in 2008 and since then these schools have benefited more than 1,500 Torwali children. ILM teaches children in three language Torwali, Urdu in English. For the first years the children are taught in and through their native language, Torwali. Urdu and English are added to the pedagogy by the end of the second year. After these two initial years of schooling the students go to other private or public schools and continue their studies as per the government approved curriculum and language policy. The quality of learning outcomes of the children from the ILM schools is always better than that of the ones schooled the traditional way. Children graduating from class two at the ILM school became position holders in their respective classes at the other schools, private and public.

Initially, the attitudes of the parents towards teaching of their native language to their teachers was not positive. They were reluctant to prefer Torwali over other languages. But over the period of more than ten years and because of continuous advocacy, production of books, strengthening the identity, celebrating cultures and widening Torwali to the

digital domain the overall attitude of the parent and general public has changed. In addition to this, the MLE program helped those out-of-school youths become literate in Torwali and in Urdu. It also enhanced the Torwali literacy among the educated youth. Many adults also became literate because of this program.

Now we have more households interested in reading because of stories and essays in the mother tongue in the curriculum. There were some elderly poets whose poetry was only oral, Now that writing ability has increased they feel their poetry is now safe. There are many more such examples; the purpose of my paper is to highlight these types of cases.

I did a research on the impact of MLE beyond school i.e. how it impacted the larger society in terms of literacy, self-esteem, reclaiming identity and better interaction and networking. I will present this research in the 4th Hindu Kush International Conference; and hope it will help strengthen the discourse for mother tongue based multilingual education policy in Pakistan.

Mother Tongue Based Multilingual Language Education (MTB-MLE) Challenge

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The ability to communicate our thoughts emotions and opinions to others is truly a very remarkable ability. For this purpose we require a language to communicate other. Language is a great source through which the communication is very easy. There are many varieties of the language in the world. When we come across the individuals who can speak two or more than two languages (bilingual or multilingual persons) we find that they use languages which they can speak easily for different purposes. Bilingual or Multilingual communities use certain phenomena to communicate more effective and meaningful. One of these phenomena is "MTB-MLE" which can be observed mostly in multilingual language class room. It refers to the use of mother -tongue languages for the multilingual language education. The objective of this study was to examine the challenges affecting the implementation of the MTB-MLE. Views coming from the teachers, parents and students from the two schools will be thoroughly examined. To come up with a very distinguishing output, two elementary schools (GHS Tofkian Haripur and The Smart School Haripur) were chosen as sample. In order that, the data has been collected through the research instruments such as survey questionnaires, observation sheets and interview by teachers, parents and students. The researcher adopted the Qualitative method. The researcher believed that the above mentioned two schools can provide relative results on the challenges affecting the MTB-MLE in the current setting. Henceforward, the following queries are expected to be addressed consequently:

1. What is the over-all assessment of the teachers, parents and students about the MTB-MLE?
2. What is the attitude of the teachers, parents, and students towards the MTB-MLE? Are they backing the program?
3. What trials or challenges arise relative to the implementation of MTB-MLE?

Shah Khairullah: The last Ismaili Ruler of Chitral and Yasin

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Chitral and Yasin have been under one administrative set-up since ancient times, especially under Shah Rase dynasty. In 1715c, when two brothers, Muhtaram Shah Kator 1 and Shah Khoshwakht took over the reins of Chitral State. They divided it into two administrative units' i.e Chitral and Yasin. When Shah Khoshwakht's grandson, Shah Khairullah took control of both Yasin and Chitral by force. It was a tumultuous period in the history of Chitral as descendants of Shah Rase dynasty attempted to recapture their kingdom while, on the other hand Kator and his allies posed a constant threat. Shah Khairullah, in spite of these threats, expanded his territory and ruled over it for a long period. This paper aims to discuss the leadership style, financial policy, statecraftship, military development, foreign policy, religious inclination toward Ismailism, causes of the rise and fall of Shah Khairullah. I will also discuss the impact of Shah Khairullah's policies on the societies of Chitral and Gilgit. I will use quantitative research with the help of sound primary sources of the Hindu Kosh region during my research.

The Himalayan Literacy Network, A MLE project of Gojri Language & Culture Society

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GLCS focused nomadic tribes because due to seasonal migration for grazing their animals they cannot send their children to schools. GLCS started mobile schools, THLN, to educate nomadic children in their mother tongue at their doorsteps even at the high mountains. These are MTB-MLE Schools which provide basic education in mother tongue while from grade one to five government syllabus is taught. Nomads live like a clan both at summer and winter places. It makes easy for GLCS to open mobile school for a clan. Teachers are selected from that community and GLCS trainers train them how to teach in mobile schools in mother tongue. Every month GLCS supervisors visit mobile schools to judge learning process and to address problems about school, instructions and students. These schools provide free education up to grade 5. GLCS also provide free books, tents, school relevant materials, solar panels and lights. Our mobile schools provide education up to grade five. Since the establishment of mobile schools for nomadic people, hundreds of students benefited. After graduating some of them continued their education in other government and private schools and got A+ grade. Instructions are also given in mother tongue so the students can understand easily.

An analysis of Mirza Muhammad Ghufuran's Risāla'i tawḍīḥ-i Mawlā'īya

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Mirza Muhammad Ghufuran, the author of this treatise, was a court historian for the rulers of Chitral, the Mehtars. The author has written a number of treatises and he describes the works that he produced at the end of his book, *tārīkh-i-chitrār*. These include *Tārīkh-i-khulafā'i-rashidīn*, *tārīkh-i-chitrār*, *safarnāma'i-awalīn safar-i-pādshāh*, *Risāla dar bāra'i dhulqarnayn wa yājūj wa mājūj*, *Risāla'i tawḍīḥ-i Mawlā'īya*, *dar sharḥ chand 'ibārāt-i mughliqā'i fiqh-i Akbar* and an incomplete treatise *kalīla wa damna'i- Mawlānā Ḥusayn Wa'iz Kāshifī*. All his works are written in Persian with extended quotations from Arabic sources, which indicate that the author was well versed in both the Persian and Arabic languages.

Risāla'i-tawḍīḥ-i Mawlā'īya is about the Ismaili community in Chitral, who the author has referred to as *Mawlā'ī* or *Mawlā'īya*. Describing his interest in writing the *Risāla*, the author states that the research is about the plights of the *firqa'i bāṭiniya* (esoteric sect) in our country (Chitral) known as *mawlā'īya*. According to the author, 'ulamā (Sunni religious seminarians) consider the *mawlā'īs* as *rāfiḍī* (renegade) while *shī'a* (!) call them *kāfir* (infidel). He decided to investigate: who are the *Mawlā'īs*; how are they known in the books of 'aqā'id (beliefs) and *fiqh* (jurisprudence); and what is the truth about their faith?

Risāla'i-tawḍīḥ-i-mawlā'īya is a handwritten manuscript in Persian which is dated bearing the author's signature as 1st Muharram 1321 Hijri (30th March, 1903). It consists of three hundred sixty three (363) pages and on each page there are generally eight lines with some exceptions where a line or two are added. This work touches upon almost the entirety of the *mawlā'ī* (Ismaili) community's history and describes various subdivisions which emerged as dissidents separating from the mainstream, mostly on the question of succession. The author has consulted limited historical sources, mostly adversarial and judgmental to the community's religious and intellectual disposition. The Qur'anic principles which underpin the *Shī'ī* interpretation of Islam, are presented in a biased way. The treatise, however, is comprehensive in comparison to other reports written about the *mawlā'ī* community in Chitral and in Central Asia in general by European travelers or military personnel in the late nineteenth and early twentieth centuries.

In addition to the historical narratives, the treatise depicts the adversities of the Ismaili community and its resilience to face them, and indicates a sense of the religious, social and political conditions prevailing in Chitral at the time. It appears that the book had a substantial impact on the intercommunal relations in the ensuing years, as well as on the relationship between the rulers and the *Mawlā'ī* community. There are also indications of the author's own dilemma as a scholar, between his conscience and concerns of offending both the Sunni and *Mawlā'ī* communities. By critically analyzing *Risāla'i-tawḍīḥ-i-Mawlā'īya*, I intend to elucidate the author's view of the principles that the *Mawlā'ī* community draws from the Qur'an by referring to both the original sources and modern studies. Those who are engaged in research and those who have interest in the history and traditions of the Ismaili Muslim community will find my analysis useful.

Schedule
4th International Hindukush Cultural Conference (IHCC4)

14-16 September 2022

14 September				
9:00-9:30	Opening Ceremony: Moderator: Prof. Mumtaz Hussain			
	Recitation Quran	Israr Uddin Alhilal		
	Sh. Tanveer UI Mulk	Welcome Remarks		
	Fakhruddin Akhunzada	Aims & Objectives of Conference		
	Prof. Israr -ud-Din	Inaugural Address		
	Dr. Inayat Ullah Faizi	Vote of thanks		
9:30-11:00	Keynotes Sessions 1 Moderator: Dr. Tajuddin Sharar			
9:30	Dr. Elena Bashir	Introduction to three Khowar dictionaries; spelling questions that have been addressed, and problems that remain.		
10:00	Prof. Augusto Cacopardo	A Mythological Text from the Kalasha of Birir		
10:30	Prof. Henrik Liljegren	Numerals in the Hindukush: An endangered domain within endangered		
11:00	Tea Break			
11:30-01:00	Parallel Sessions 1:			
	Room-1 (Languages) Moderator: Zubair Torwali Chairman: Zafarullah Parvaaz	Room 2 (Culture) Moderator: Talib Jan Abasindhi Chairman: Sarfaraz Ali Khan	Room 3 (Archaeology) Moderator: Saeed Gul Chairman: Prof. Mumtaz Hussain	Room 4 (History) Moderator: Arshad Irfan Chairman: Sarwar Sehrai
11:30	Dr. Zafeer Hussain Kiani Acoustic Analysis of Plosives in Domaaki: A severely endangered language of Northern Pakistan	Sviatoslav Kaverin On the origins and varieties of ‘pakol’ hat	Dr. Abdul Hameed Reconstruction of the Early History of Chitral based on the Rock Art Sites Recently Discovered from Torkhow Valley	Ma Zheng A Summary of Research on "Baltistan" in Chinese Academics
12:00	Javedul Islam, Tabassum Saba & Dr. Mahmood Ahmad Azhar A Comparative of Study Phonetic and Phonological differences of Khowar and English Languages: A Potential Problematic area for BS Students at the University of Chitral.	Adil Iqbal Transnational and Transformative Textiles: Cross-cultural narrative art through hand embroidery in Chitral, Northern Pakistan.	Muhammad Hameed and Rabiqa Bukhari Role of ancient trade routes through Hindukush Mountains in Development and Diffusion of Buddhist Sacred Text and Art narrative across Indian Subcontinent"	Hidayat-ur-Rehman Shah Khairullah: The Last Ismaili Ruler of Chitral and Yasin

12:30	Jakob Halfmann Manuscript Studies and Urban Fieldwork - Progress in the Documentation and Description of Kati (Nuristani)	Alhaj Muhammad Khan Tracing the headgear (Khapol/Pakhol) in cultural exchange between Chitral and adjacent areas	Dr. Muhammad Iqbal Bhutta Rock Carving in Northern Area of Pakistan	Muntazir Ali The Shahnama-ye Siar of Mirza Mohammad Siar: A Study in Framing
1:00	Lunch Break			
2:00-03:30	Parallel Session 2:			
	Room 1 (Languages) Moderator: Khalid Parvez Chairman: Inayat Ullah Aseer	Room 2 (Culture) Moderator: Dr. M. Kashif Ali Chairman: Naji Khan Naji	Room 3 (Tourism) Moderator: Shahid Azam Chairman: Sh. Siraj-ul-Mulk	Room 4 (MTB-MLE) Moderator: M. Alamgir Bukhari Chairman: Dr. Riaz Hussain
2:00	Dr. Khawaja A Rehman Kundal Shahi a severely endangered language	Talib Jan Abasindhi Marriage and associated customs in Indus Kohistan culture	Faiza Bashir Cultural heritage for tourism development: a case study of Hindukush Libraries	Abdul Ali Mother-tongue-based Multilingual Education in Gawri"
2:30	Mutabar Shah Rashid Indus Kohistan Language: An Introduction, Challenges and Solution	Aftab Ahmad & Zubair Torwali Distorting and shaping cultural identities in the Hindu Kush	Jakelin Troy, Fazal Hadi & Mujahid Torwali Northern Exposure: new ideas for sustainable, ethical 'language and cultural tourism' in Swat, north Pakistan	Gul Muhammad MTB-MLE approach in education-issues, challenges & way forward
3:00	Naseem Haider Language & Cultural Documentation in Palula	Dr. Sulaman Khan Dir Kohistani Culture at Stake	Cheng Linsheng Study on the Development of Buddhist Cultural Tourism in the Hindukush - Karakoram Region	Sajjad Ahmad Impact of the Torwali MLE beyond school.
3:30	Tea Break			
4:00-5:30	Parallel Session 3:			
	Room-1 (Languages) Moderator: Dr. Kifayat Ullah Chairman: Dr. Muhammad Kamal	Room-2 (Culture) Moderator: Prof. Murad Ali Chairman: Sahib Uddin	Room 3 (Geography) Moderator: Prof. Mansoor Ullah Baig Chairman: Dr. Zahir Shah	Room-4 (History) Moderator: Fida ur Rahman Chairman: Iqbal Uddin Sahar
4:00	Dr. Inayat Ullah Faizi Loss of Vocabulary in the Indigenous Languages of Hindukush; A Case Study on Khowar	Zubair Torwali The migration and interaction among the mountain communities of Hindu Kush	Dr. Fazlur Rahman Problems, Prospects and Consequences of Land Settlement in Chitral District: An Academic Overview	Dr. Mir Baiz Khan An analysis of Mirza Muhammad Ghufraan's Risāla'i tawḍīḥ-i Mawlā'īya
4:30	Shabir Ahmad Khan & Nargis Nazir Role of Qur'an Translation in the survival and enrichment of the Khowar (Chitrali)	Dr. Nadim Ahmad Hindukush the extension of Gandhara	Andrei Doerre Collaborative Resource Management in Peripheral Mountain Regions. The Case of Small-scale Irrigation Arrangements	Ali Akber Qazi Nasir Khusraw visit to Chitral

	language: A descriptive study of Buzarg Shah's Qur'an Translation.			
5:00	Ejaz Ahmed A language lost to modernism; How Communication Language changed in the Khowar Speaking Area of Chitral over the time.		Dr. Zahir Ahmad Water Crises in the Eastern Hindu-Kush: A Micro Study of Community-Based Mountain Irrigation Water Appropriation Strategies in Village Kushum, Chitral, Pakistan	Arshad Irfan Rare correspondence between Khwaja Hassan Nizami and Mirza Muhammad Ghufuran (an analytical assessment of two opinions)

15 September				
9:00-10:30	Keynotes Sessions 2 Moderator: Muhammad Zaman			
9:00	Prof. Israr-ud-Din	Origin and Distribution of Central Asian Tribes and Clans in Chitral		
9:30	Prof. Hermann Kreutzmann	Hindukush Matters – Chitral between Karakoram, Pamirs, and Wakhan		
10:00	Prof. Alberto Cacopardo	The Enigmatic Vicissitudes of Chitral Historiography		
10:30	Tea Break			
11:00-12:30	Parallel Sessions 1:			
	Room 1 (Languages) Moderator: Salah-ud-Din Saleh Chairman: Dr. Zafeer Hussain Kiani	Room 2 (Culture) Moderator: Ihtisham Ur Rahman Chairman: Karim Ullah	Room 3 Geography Moderator: Dr. Zahir Ahmad Chairman: Shah Karez	Room 4 (History) Moderator: Hidayat Ur Rahman Chairman: Muhammad Irfan Irfan
11:00	Waheed Shahzad, Dr. Majid Rashid, M. Anwar Farooq and Haris Kabir An introduction to the language policies (LP) of Pakistan as a multilingual country: an analysis of the use of different ideologies in the LP since 1947- 2009	Dr. Almas Khanum Cultural Legacy of Northern Pakistan in Travelogues of Mustansar Hussain Tararr"	Abdul Wahid Khan Ecological Practices and the Politics of Development in Chitral	Zubair Torwali The Dardic history of the Swat Valley
11:30	Farid Ahmad Raza The Factor Causing Hurdles in Fully Implementation of language in Education Policy in the Khowar Community	Dr. Shair Ali Khan Cultural Identities in The English Translation of Pata Khazana (the Hidden Treasure) of Pashto Literature (Examples from Pashto Poetry of Pata Khazana)	Bahar Ahmad RSPs Role in Local Development through Social Capital Formation in Chitral Valley	Zeeshan Rasheed History and Development of Wakhi People of Gojal-Hunza (Pakistan): Their Culture and Society
12:00		Dr. Noor ul Basar Aman An Analysis of References of Chitral and Kailash Culture in Pashto Travelogues		Junaid-ur-Rehman Advocate Tourism opportunities in Indus Kohistan; Challenges and Way forward
12:30	Lunch Break			
2:00-03:30	Parallel Sessions 2:			
	Room 1 (Languages) Moderator: Ijaz Ahmad Chairman: Iqbal Hayat	Room 2 (Kalasha Heritage) Moderator: Khalid Zafar Chairman: Muhammad Karim	Room 3 (Tourism) Moderator: Basharat Hussain Chairman: Zakir Muhammad Zakhmi	Room 4 (MTB-MLE) Moderator: Naseem Haider Chairman: Mukaram Shah
2:00	Dr. Rashid Hussain Toward efficient implementation of Recurrent Neural Networks based indigenous languages translators	Dr. Sobia Aslam Traditional images of Ancestor statuary	Dr. Farooq Hassan Promoting Intra and Interfaith Harmony Through Religious Tourism in Pakistan	Muhammad Tahir Yousaf Mother Tongue Based Multilingual Language Education (MTB-MLE) Challenge

2:30	Hayat Muhammad Role of social media on the Vitality of Gawri Language	Prof. Rahmat Karim Baig History of the Kalash tribes of Chitral	Shams Uddin Ecotourism for Sustainable Livelihoods in the HKPL: Theory and Practice	Atif Khalid Butt Multilingual Education: A Hope for Regional Languages
3:00		Dr. Muhammad Kashif Ali A Historical Survey of the Cultural Loss among the Kalasha Indigenous People of Chitral-Pakistan	Zehra Shallwani Problems and challenges towards sustainable indigenous tourism: a case study of Kalash valley in Chitral, Pakistan	Shahid-ur-Rahman The Himalayan Literacy Network, A MLE project of Gojri Language & Culture Society
3:30	Tea Break			
4:00-5:30	Parallel Session 3			
	Room 1 (Languages) Moderator: Shah Fahad Ali Khan Chairman: Sher Wali Khan Aseer	Room 2 (Kalasha Heritage) Moderator: Prof. Sami Ullah Chairman: Javed Hayat	Room 3 (Archaeology) Moderator: Dr. Abdul Hameed Chairman: Dr. Mir Baiz Khan	
4:00	Inam Ullah Studying language sustainability factors of Torwali migrants in the isolated Bakaar locality of lower Swat.	Saman Bareen Ashraf Symbolic Interactionism in Joshi Cultural Festival of Hindukush	Dr. Ifqut Shaheen The Pak-German Study Group and the archaeology of Gilgit-Baltistan, An archival study	
4:30	Asmat Ullah Dameli & Hayat Muhammad Khan Dameli Impact of Migration on Dameli language	Tom Crowley Dressing to Keep from Disappearing: Kalasha fashion and cultural survival	Hadiqa Imtiaz A Review of Archaeological Research in Chitral	
5:00	Fakhruddin Akhonzada Language Endangerment: A case study of Gawarbat, Kalasha and Yadgha languages of Chitral	Birgitte Glavind Sperber Culture Kalasha traditional medicine and perception of disease	Zafarullah Discovering Gandhara Culture from Gandhara Coins: A Digital Museological Study	

16 September				
09:00-10:30	Parallel Sessions 1:			
	Room 1 (Languages) Moderator: Inam Ullah Chairman: Amin Ur Rahman Chughtai	Room 2 (Culture) Moderator: Ikhlaq Uddin Qazi Chairman: Islam Uddin	Room-3 (Archaeology) Moderator: Prof. Ghani Ur Rehman Chairman: Amir Khan Mir	
09:00	Mubashir Ali Ziarat Khan Zerak and William Wordsworth: A Comparative Study on the concept of Regionalism	Muntazir Ali Of Satan and Infidel Eyes: Encountering Colonial Rule in Northwest India	Zafar Iqbal, Laurianne Bruneau & David Sarmiento Castillo Recent Archeological Discoveries in Yasin Valley, District Ghizer Gilgit Baltistan, Pakistan	
09:30	Ijaz Ahmad The role of bacha Khan Huma in the preservation and promotion of the Khowar language	Dr. Shumaila Shafket Ali Conceptualization of worldview through proverbs: a comparative study of Kalasha and Khowar proverbs.	Saqib Raza Architectural Analysis of Shahi Mosque and Shahi Qilla, Chitral, Khyber Pakhtunkhwa	
10:00	Noor Ullah Sagar An Analytical Study of the Elements of Sublimity in the Poetry (Khowar) of Amin Ur Rehman Chughtai.	Robert Tegethoff Exploring Hindu Kush linguistic prehistory through colexifications	Artem Shmelioff Culture Art Typology of Waj, the Kafir Harp	
10:30	Tea Break			
11:00-12:30	Parallel Session 2:			
	Room 1 (Languages) Moderator: Khawaja Saeed Ahmad Chairman: Naqeeb Ullah Razi	Room 2 (Culture) Moderator: Muhammad Jalaluddin Shamil Chairman: Dr. Inayat Ullah Faizi	Room 3 (Geography) Moderator: Nazish Amir Chairman: Abdul Wali Abid	
11:00	Javed Iqbal Torwali Major attributes and themes in the Torwali folk poetry	Afsar Ali & Fakhruddin Akhunzada Traditional Measurement System of Khowar Language	Dr. Zahir Ahmad Mountain Pastoralism in the Eastern Hindu Kush: The Case of Lotkoh Valley, Chitral, Pakistan	
11:30	Muntazir Ali Person and Place: The Poetics of Space and Belonging in early Persian Poetry in Chitral	Muhammad Awais The Impact of Language on Culture: An AJK-Based Inter-lingual Study	Basharat Hussain Peace in Chitral: Contribution of culture and geography	
12:00		Dr. Shafiqa Bushra Some Important Cultural Values of Chitral Valley and Their Preservation in The Modern Era	Ruviada Khan Spatio Temporal analysis of suicide cases in the eastern Hindu Kuch, Chitral, Pakistan	

12:30-02:00	Lunch Break	
2:00-3:30	Panel Discussion	
02:00-02:45	Topic: Culture and Ethnic Tourism in the Hindukush region Moderator: Zahoor Ul Haq Danish Panellists: Sh. Maqsood Ul Mulk, Dr. Jakelin Troy, Cheng Linsheng, Zehra Shallwani	
02:45-3:30	Topic: Adaptation to climate change in Pakistan's mountain region. Moderator: Mr Zaheer Uddin Panellists: Dr. Fazlur Rahman, Hamid Ahmad Mir, Ajaz Ahmed, Muhammad Ismail	
3:30-04:00	Tea Break	
4:00-05:30	Closing Ceremony Moderator: Dr. Inayat Ullah Faizi (TI)	
04:00-04:05	Brief Remarks by ATK	Sh. Tanvir Ul Mulk
04:05-04:10	Brief Remarks by FLI	Fakhruddin Akhunzada
04:10-04:20	Impression of two delegates	
04:20-04:35	Address of General President	Dr. Elena Bashir
04:35-05:15	Certificate/Shield distribution	By GP/ Convener/Chief guest
05:15-05:30	Vote of Thanks	Dr. Inayat Ullah Faizi

Reception Dinner

Venue: Royal Fort, Chitral Town

Date: 14 Sep 2022

Moderator: Muhammad Yousaf Shahzad

S#	Item	Name	Time Duration
1	Recitation	Maulana Khaliq Uzaman	05 minutes
	Welcome note by host of dinner	HH Fateh ul Mulk Ali Nasir	10 minutes
3	Address of Chief Guest	Wazir Zada	05 minutes
4	Thanking Note by Convener	Prof Israr-ud-Din	05 minutes
5	Dinner	All Registered Participants	1 hour 30 minutes
6	Cultural Show/ Chindoria Bazum	Mansoor ALI Shabab and Ansar Elahi	1 hour

The Organizers & Supporters

Organizers

Anjuman Taraqqi-e-Khowar

Anjuman Taraqqi Khowar (ATK), founded by the literary people of Chitral in 1956 is one of the oldest literary organizations of northern Pakistan. The purpose of the establishment of ATK was to provide a platform to Chitrali poets and men of letters so that they could work for the promotion of Khowar language and literature. Since its inception, ATK has held hundreds of poetry recital symposia, workshops, seminars and conferences; and has published around hundred books in Khowar language. Most importantly, ATK has hosted two international conferences: “the 2nd and 3rd International Hindukush Cultural Conferences”, in 1990 and 1995 respectively, in Chitral. ATK is registered with the government of Pakistan and has 22 chapters (halqa-jaat) in different villages/areas of Chitral, as well as in major cities of the country.

Forum for Language Initiatives

The Forum for Language Initiatives (FLI) is a registered non-profit organization based in Islamabad and works for the preservation and promotion of indigenous languages of Northern Pakistan. Established in 2002, FLI has the goal of preserving these languages by building capacity among the people from local communities. It has so far covered 22 languages spoken in its target area by having trained 100s of mother tongue speakers in language documentation, multilingual education, sociolinguistic research and literature production. The organization has turned dozens verbal languages into written form and empowered the ethnolinguistic communities by providing skills, awareness and resources to protect and promote their languages and cultures. Many trainees of FLI are actively involved in preserving and developing their mother tongues. Some have formed community-based organizations and established mother tongue-based education programs.

Supporters

- **Chitral Public Library, Chitral Town**
- **District Administration, Chitral Lower**
- **Royal Fort, Chitral Town**

Logistical information

Dates

14-16 September 2022

Venue

Chitral Public Library, Chitral Town

Language

English and Urdu will be working languages for the conference presentation. If any presenter requiring translator for his/her presentation he/she needs to arrange his/her own, and registration for both is required.

Conference website

<https://fli-online.org/site/ihcc4>

Registration and Payments

To confirm participation in the conference registration is required.

Registration fee for International presenter is: US\$ 100, national presenter: PKR 3000, Independent researchers from indigenous communities of northern Pakistan: PKR 1500 and students PKR 1000

The Registration fee will cover the following:

- Conference kit
- Access to all sessions
- Morning and afternoon refreshments and lunches for three days (14-16 Sep, 2022)
- Reception Dinner with Cultural Show on 14 September 2022
- Certificate of attendance/presentation

Accommodation expenses are NOT included in the registration fee. Online registration has started. We recommend your prompt registration as places are likely to fill up quickly. [Registration](#) can only be confirmed once payment is received. After payment process is successfully completed, you may request a personal invitation letter (if required) from the Conference Secretariat, accessible at this email address: 4thihcc@gmail.com. Cancellation of the registration can be made within 14 days after you registered, and the refund will be made in full within 14 days after the submission of official cancellation request.

Conference registration

All participants will need to register on Day 1 again of the conference at the designated Registration Desk. There participants will be able to collect their identification tags and conference kits. The Registration Desk will be open on 13th September 2022 from 05:30 to 01:00 pm. Participants will be required to show their NIC/passports at the registration desk in order to issue their tags.

Please note that all participants will always be required to wear their name tags during the conference to facilitate identification, security and communication with other participants and members of the Secretariat. There will be a strict policy of 'NO NAME TAG, NO ENTRY' at the venue and all meeting rooms, including the lunch area.

Visas

To travel Pakistan visa is required. However, the Federal Government of Pakistan has removed restrictions on foreigners to travel to Chitral and nearby regions. Online visa facilities are available for most of the countries while citizens of some countries can also get visa on arrival. See your country on this [link](#). If you need invitation letter please write to the Conference Secretariat at 4thihcc@gmail.com

Accommodation

Chitral town has hotels ranging for all kind of budget.

Participants should arrange and pay for their bookings with the hotel directly. More information about the hotels are available here.

S.No	Hotel Names	Contact No	Location	No of Rooms	Tariff (Rs.) Single-Double- Triple-Quadruple
1.	Hindukush Heights	0943413151	Chitral City	24	9900-16000
2.	Terichmir View	0943414545-7	Chitral City	32	3500-6000
3.	Pamir Riverside Inn	0943412525	Chitral City	16	2500-6000
4.	Mountain Inn	0943412581	Chitral City	15	2500-6000
5.	Dream Land	0943412806 0344-9708887	Chitral City	14	1500-2000-3500
6.	Tourist Lodge	0943412454	Chitral City	16	800-1400
7.	Tourist Inn	0943412652	Chitral City	12	1800-2000-2800-3000
8.	Al Farooq	0943412726	Chitral City	16	1000-2000
9.	Eagle Nest Resort	03449701819	Chitral City	11	680-1000
10.	Mahraka Inn Hotel	0943414695	Chitral City	7	3000-6000
11.	Chitral City Tower	0943412912	Chitral City	18	1000-1500-2000-2500
12.	Hotel Savana	0943412294	Chitral City	31	800-1500
13.	Chitral Inn Hotel	+92 346 666158 +92 343 973826 0943-413299	Chitral City	20	1500-2000-3000-5000

Please note that rates of the hotels may vary by the time of the event.

Meals

Morning and afternoon tea breaks as well as lunches will be provided from 14-16 Sep 2022. There will be a reception dinner on the 14 September.

Chitral climate

In September Chitral's temperatures are expected to be normal (range 21-29°C). Normal clothing will work for this weather. Usually in the month of September the town gets not much rains. As temperature remains normal and therefore the guests may not expect or need air-conditioned rooms for stay. Day and night climate usually doesn't differ with each other during September.

Travel

The nearest international airports for Chitral are Peshawar and Islamabad airports. From there, various options to travel onwards are available.

Air Flight

Currently the Pakistan International Airlines (PIA) operates two flights on weekly basis each from Islamabad and Peshawar to Chitral. Any change in the flight schedule takes place by the time, the same will be updated. It takes around 45 minute to Chitral. For detail check [PIA websites](#)

Land Transport options to Chitral from down cities

Islamabad to Chitral:

Hindukush Express has daily (night) bus service from Islamabad/Rawalpindi to Chitral. It is an air-conditioned and comfortable bus leaves at 20:00 hours daily. Pre-booking is required. For booking, please contact phone +92 335 570 0800.

Car service is available from Rawalpindi/Islamabad to Chitral (on special booking only) .The cars carry four people. The charges cost around PKR 15,000 (100 USD). This car service can be availed at Karachi Company (G-9 Markaz, Islamabad).

Peshawar to Chitral:

Hindukush Express has its service also from Peshawar to Chitral. Pre booking is required. For booking call +92 302 625 6000. The bus leaves at 7 pm daily for Chitral from Lahore Adda Peshawar. (Head Office Chitral Pone +92 0943 413151-3), email: hindukushexpress@gmail.com. The booking can also be made online through www.bookme.com

Passenger car services are available from Peshawar to Chitral. The cars carry four passengers.

Timargira to Chitral:

The passenger cars and usual transport services are also available at Timargira town (Lower Dir lying on way to Chitral) at day time. There are bus/car services to Timargira from most of the cities of the country.

Currency exchange rate and ATM

The currency of Pakistan is Pakistani Rupees. The commercial rate is subject to market changes. Chitral town has ATM services provided by some banks, however there is no currency exchange service in Chitral town. International participants are advised to exchange currency at their arrival airports/cities.

Contact Information:

For more information or any enquiry related to the conference, you can contact the Conference Secretariat at: 4thihcc@gmail.com or phone +92 51 2250068

Acknowledgements:

The organizing committee of the conference wishes to thank the following people for their contributions to the Fourth International Hindukush Cultural Conference:

HH Mehtar Fatahul Mulk Nasir
Wazir Zada, Advisor to CM, KP
Zahid Ullah

Reception Committee:

Rahmat Ghazi
Wazir Zada
Sh. Aman Ur Rahman
Presidents of ATK Chapters

Recommendation Committee:

Sh. Tanvir ul Mulk (Convener)
Selected members from Organizing Committee
Dr. Elena Bashir